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PROTESTANT MISSIONS AT JERUSALEM.

The Crescent and the Cross, or *Romance and Realities of Eastern Travel. By Eliot Warburton, Esq. New York: Wiley and Putnam.* 1845.

> "Tis the land of the East the clime of the sun
> Can he smile on such deeds as his children have done?
> Oh, wild as the accents of lovers' farewell
> Are the hearts which they bear and the tales which they tell."

SO says Byron, and we are disposed to admit in prose the truth of a portion of his rhymes at least. Some of the English travellers in the east (and in good sooth elsewhere too) tell tales as wild and as silly as the wildest and silliest "accents of lovers' farewells," or any other silly or wild thing, if they be not the wildest and silliest; which we think they are, according to the poets and novelists' account of them. We have already had occasion to present several of these wandering gentlemen to our readers; we shall perhaps introduce not a few more before we are done with them. The name of travellers in the east is legion!—at least since steamboats have rendered the pilgrimage rapid and easy, and fashion has made it imperative on the travelled man of the world, to have visited the east, to have opened his eyes in mute wonder at the darkness and superstition of the benighted papist, and extolled the enlightened policy and the brilliant reforms of the liberal and gentlemanly Turk. One of those stupid old proverbs, in which our ancestors delighted to compress their wisdom, says, "Birds of feather flock together," and another not less meaning, "a fellow feeling makes us wondrous kind." Between the tyrant Turk and the oppressing Englishman such a sympathy really seems to exist. We shall not stop here to examine its cause.

Whatever may be the course of the generality of eastern travellers with regard to the quantity of fancy, &c. which they

mingle in "the tales which they tell," our author is fair enough to give us an index to the nature of his book, in one of the titles he bestows upon it. He tells us candidly it is the '*romance*' and realities of eastern travel, though he leaves us to our own resources to ascertain what is the mere romance and what is the reality in his olla podrida. This portion of his title however we can understand: but why he should have called his work "The Crescent and the Cross" we are at a loss to imagine. Each page we turned we hoped to discover the solution of the mystery: but were doomed to be disappointed, unless, indeed, it be in the fact that he occasionally saw the cross mingling with the crescent as he rode into some stately city. By the same rule, if he travelled in this land of ours, or even wrote a description of his own—we should, in due time, have a smoking book from the press under the title of "The Cross and the Weathercock; or the———" but, in truth, there would be in that more reality than romance. Save perhaps one little chapter about the missionaries and the monks in which the poor papist is most horribly belabored, nearly the whole book is taken up with what the author did and said: how he knocked down impudent Arabs, and lashed saucy Syrians and Egyptians, how he dared all the dangers of the way—very thick and threatening, and yet he experienced none; how he changed his priming and loosened his pistols in the holsters, and laid his hand upon his terrible English sword, when waylaid by some imaginary robbers who never broke out upon him: how he frightened the old men and women and children in some retired habitation by blowing off the locks of their closed doors—with his wonderful double barrelled English gun, and lastly, and most English of all, how he paid for every thing, and how much he paid, and how liberally he scattered his English gold about him.

In his preface our gallant and romantic author tells us that after the numerous able works published upon eastern life, manners and scenery, he would not have presented himself to the public but that the relations between England and the east had lately undergone a change, that Egypt had become the route to the Indies, that "the church of England is at length represented at Jerusalem, and the brave, industrious and intelligent tribes of the Lebanon have made overtures for our *protection* and our missionaries."

We learn then from the writer that the church of England is at length represented at Jerusalem—and yet it seems to us that there is the least bit in the world of an absurdity here. For this representative is a bishop of the church of England who has fixed his see there and is trying to "get up" a diocess. Now we all along thought that the English church claimed to be a branch of the church Catholic, only called English because it was in England—a national church—yet here we have a system which is to assimilate other churches, and, contrary to her theory, bring them into subjection to her own—to extend her dominions and her spiritual supremacy—an humble imitation of the papacy—with Queen Victoria for the pope.

In the second volume of the work—for the first is devoted to Egypt—we catch a glimpse of this bishop sent forth by the propaganda of Exeter Hall, and find some comparative remarks on the success of the Catholic and Protestant missions, and we may as well exhaust this subject of the work at once—very certain that when we apply the air pump to the portion on the bishop's diocess, we shall come as near a vacuum as nature will permit. Before entering on the holy land let us give our author a little credit for some fairness—though we cannot conceal the fact that he does not always intend the compliment he pays—sometimes it is veiled under a sarcasm, sometimes clothed in a sneer or a laugh.

At Mount Carmel we are happy to find him pleased with the monks, or at least

with the accommodations which they afford to the traveller, receiving only a gratuity from the richer guests, while they maintain a hospice especially for the reception of the indigent. The permission to pay this gratuity, the amount of which depended upon the traveller himself, our author remarks, in general relieves one from that feeling of obligation which is so unpleasant. Here, (and John Bull peeps out again) although our author made a much larger gratuity than usual, such was the pure, generous, and unequivocal hospitality of the monks, "that he had no feeling but that of a grateful guest as he took his leave of the convent." Honest at all events: his English pride of "paying" for what he received, could not conceal from him that he was not paying for their kindness and hospitality to himself, but only placing in their hands the means of extending to the poor wayfarer the same refreshment and relief which he had so liberally enjoyed.

The founder of this convent was a remarkable man—that is, among Protestants he would have been remarkable—among Catholics the character is too common, however grand and noble—to be remarkable. Carmel had once been covered with hermits: at length a convent was reared: during the siege of Acre by Napoleon it was used as a hospital, and after his retreat blown up in revenge by the pasha. Then a man, twenty years ago already old, in making a pilgrimage to Elijah's cave found there only an altar and a ruined arch. His heart was filled with sorrow and he vowed upon the spot that he would rebuild the ruined sanctuary. Poor—a pilgrim and fifty years of age! what an undertaking! any but Catholic charity and zeal would have shrunk from the seemingly hopeless undertaking. Fourteen years this old man spent traversing Europe, begging alms for his great work, and now a noble convent crowns his labors and throws open its wide gates to the weary pilgrim on Mount Carmel. There, too, is its founder, Fra Jean Battista, yet a mere lay brother—for his humility would not permit him to aspire even to the rank of monk in the convent which he had founded—his head frosted with seventy years, but his eye quick and full of fire,—his body erect and firm—as zealous as ever in the attendance upon those who seek hospitality in the house, and busily occupied in the management of its temporal affairs. Truly this is like the days of old, a thousand years ago.

At the Franciscan convent at Ramleh, our Englishman makes himself quite at home, and does not hesitate to ridicule the fat superior and his fast day hospitality. One of the monks, however, appeared to be of a higher order of birth and intellect than any with whom he had yet met. A Spaniard, he asked our traveller eagerly about Spain, particularly concerning his native country, the Basque provinces.

"He became quite enthusiastic in his nationality—but when I asked him whether he was Carlist or Christina— he checked himself suddenly and said with humility, '*Signor, son 'fraté.*'"

It was sublime; and yet our traveller could not understand its sublimity. "Sir I am a brother, a monk—for me there are no parties, no politics, no factions, no worldly struggles. The peace of my divine master is that which I seek and which, here a watcher in the land made holy by his birth, his sufferings and his death, it is given me to find. I love the land of my nativity as I love the mother that bore me, but, Signor, the land of my nativity and the mother that bore me, I have given up to follow Christ. "*Signor, son 'fraté.*'"

In Jerusalem our author actually inclines to believe that the church of the Holy Sepulchre covers the true sites of the sacred places, and makes a remark which is really a cutting sarcasm upon certain flippant writers, who run in and out of Jerusalem and take occasion upon such momentary inspection to deny the authenticity of all or many of these localities: he had no right to hazard an opinion

upon the subject from his own little personal observation or research, but there "seems little probability that tradition would ever have permitted such a site to be forgotten." (Page 68. ii.) Certainly not; for how many ages have the devout watched over it? how many faithful Christians even from the uttermost ends of the earth, day after day have passed from station to station, washing the rock of Calvary with their tears and bowing down sorrowfully to kiss the Holy Sepulchre? How could Christian tradition cease to mark out each spot and cherish it perpetually? How many ages has this sacred temple covered those holy scenes? And yet inconsistent to the last, with his admitted incapacity for judging, our traveller says that the precise 'spot' where the cross stood is entirely devoid of proof, "but it seems evident that the place assigned to it, within a dozen yards of the sepulchre, is the least likely of all." And wherefore? Our Saviour was crucified as a malefactor, and even now he who dies upon the scaffold is often buried at its foot. And he forgets that the very argument he adduced, but now, to prove the general identity of the spot, must also prove the particular identity of the position of the cross, one of the most important stations in the temple. But for the life of us, we cannot conceive why every Protestant who visits the sacred places endeavors to throw doubt upon the localities assigned for the acts of our Saviour's life, and this too without endeavoring to discover the true places—unless it be that their only creed is to doubt—and their only faith and practice to overthrow without rebuilding. But be the reason what it may—either avowed hostility to Catholics who venerate those sacred places, or secret hostility to Christianity itself and concealed infidelity—or both together—certain the fact is, that, without exception, they endeavor to discredit every footstep or trace of the Redeemer, and, as it were, to abstract him from the earth.

Perhaps it is a significant fact, that the first spot of interest our traveller finds in Jerusalem, is David's tower, and "the pool of Bathsheba."

Our author devotes a chapter to the monk and the missionary. After a rapid sketch of the rise of eremitism he descants thus charitably upon it:

"The very desert ceased to be a desert: the solitudes of Egypt and Syria became peopled with gloomy dreamers, who seemed to think it was on the body, not the soul, that the weight of sin lay so heavily. These selfish zealots found, no doubt, a fierce luxury in penance and privation—and devils must have marvelled to see the body that God made so strong and fair and comely—torn and disfigured by starvation and the scourge: the soul, that had been given for the exercise of genial thought and love and friendship, shrouded by perpetual gloom and forever harping, like the ailing body, upon its own sordid self. Yet these men were called *Catholic!*" Page 70.

Yes, devils might have marvelled—nay the devil *did* marvel, when Christ macerated his body by "starvation"—and pressed upon him that other course which our author recommends—truly *devils* might have marvelled—but wherefore dost thou marvel, good Englishman? Bearest thou the same mind and heart as they—followest thou Satan rather than Christ? Angels would not have marvelled, for angels saw Sodom and Gomorrah warned to bow down in sackcloth and ashes, which they did not, and were destroyed, and beheld Tyre and Sidon by penance and mortification stay the hand of God.

Our English Protestant has a strange idea of the destiny and purpose of the soul—nay, not so strange as it should be, for half the Protestant world adopts it. "The soul was given for genial thought, and love, and friendship:" and what mean these as opposed to meditation, penance, and mortification? Surely, *pure* love is not opposed to them. "Oh, these men *were* Catholic!" but thou art a Protestant, and therein lies the difference. *Thou* canst not see, and therefore it is all darkness and gloom. But we had thought

that the soul of man was given for a higher and holier purpose, a purpose beyond this world—that its enjoyment was to be a spiritual enjoyment, its happiness in good, its reward in heaven. And it was to seek this enjoyment, to secure this happiness, and to merit this reward, that these holy eremites quitted the world and betook themselves to the desert. It was a literal fulfilment of the command of Jesus to the young man who sought after perfection—"to give up all things and follow him," which was sustained by the pledge, that "whosoever gave up houses, and brethren, and sisters, and mothers, and children, and lands, should receive a hundred fold in this world, and in the world to come life everlasting." It is impossible for the life of the religious—the monk, the nun, the eremite, to be more clearly marked out than in these words of our Saviour, which bestow such praises upon, and promise such rewards to those who embrace it. And thus these words were construed and practised upon in the earliest and all succeeding ages of the church: but our English Protestant knows better: for

"When a blighted name or blighted hope has changed the heart to stone, a monk's cowl, like moss upon a ruin, may seem to become it well, but it is an indulgence, not a penance. The convent vow is a sort of moral suicide, by which the life weary spirit, deserting its post, seeks refuge in a living tomb; the braver soul, 'though faint and worn, unconquered still,' tramples down its enervating sorrow, and seeks in action the means of rebuilding the ruined fabric of its hope, on a firmer and worthier foundation." Vol. ii, p. 71.

So it would be if the struggle or the heart's wish were to end in and for this world alone. Yes! if life and hope terminated at the portals of the tomb, and if beyond them ANNIHILATION yawned for the sinking spirit: then the hopes, and fears, and struggles, and triumphs of this world might rise in their value to man, for they would be the highest objects he could attain. Then indeed the spirit would be weak and faint that would shrink from the attempt to rebuild its shattered fortunes and renew its faded prospects. But, remember, good writer and good reader, that there *is* a life beyond the tomb—that it is eternal—that there is in that eternal life, an eternity of happiness and an eternity of woe. Man is free: which shall he seek, and how? Will power, success, riches, love, friendship secure the one and avoid the other? Oh, no, believe it not.

Forget not, reader, that you are a Christian, while you glance on this book of travels, if perchance you do glance over it, or in sooth over any Protestant book: for indeed there is great need to remember it always. Little of Christianity will you find therein—but a hidden essence—a subtle half-disguised poison of infidelity pervading the whole. Under the flowers serpents are coiled—beware how you stoop to pluck them. There is throughout all Protestant sayings, and doings, and writings, an undeniable taking-for-granted that man's life is only *for* this world, if not only of this world,—or perhaps a certainty of salvation for all, a universalism or a nothingism. Therefore, say they, we will build us up mighty factories; therefore we will heap around us wealth, and clothe ourselves in purple and fine linen, and regale us as so many gods with nectar and ambrosia! See yon fools, how they toil and how they suffer—how they "mortify their bodies," wearing coarse garments, and fasting and praying, for the salvation of their souls forsooth! Wherefore not set to work and rear up "*fabricks*" like ours, and leave God to God, and the future to the future? Is this Christianity, good reader? and yet who has not marked this tendency in all such works and acts?

After praising faintly "the zeal, talent, and tact" of the Jesuits in two schools which they maintain upon the Lebanon and at Beyrout, he says—however,

"They have made but little progress notwithstanding their zeal and determination: the *proud Moslem, the very essence of whose creed is abhorrence of idolatry, looks with contempt upon the worship and proces-*

sions of saints, virgins, and crucifixes: while the Jew is far too well acquainted with the nature of pecuniary transactions to be much prejudiced in favor of a creed in which each friar is a beggar of alms and each convent a bazaar of sanctities." P.77.

We shall not trust ourselves to comment upon this, but shall follow our author who "now turns with greater interest to the ministers of the reformed faith in Palestine." "But stay, sir," we might address this willing witness, "we object to your testimony upon the ground of irrelevancy: the issue in this case is between '*the Crescent and the Cross*,' and surely the advocates of '*the Weathercock*' can have nothing to do with the verdict, and your testimony must be ruled out." But an over-anxious witness will always hang himself if you give him rope enough; and we will let you have your say. So it is, alas! and our author is compelled to admit that

"There is little of a practical and active missionary spirit to be found among the members of the Church of England, which is the more remarkable when we consider the large sums that are annually subscribed by the laity of that church, a convincing proof of the warm interest *they* take in the matter.* [The clergy it seems take a *warmer* interest in their *warm* and snug parsonages, &c. at home]. It appears strange that in a life so full of enterprize in the holiest cause, so well calculated for the exercise of energy, genius, and Christian charity, the young and ardent spirits of our universities do not more frequently volunteer in the missionary cause."

Not at all—that is the very reason. It is so much more pleasant to follow in the train of some rich holder of an advowson, and thus secure a fat stall in the stables of the church "established."

"*Assuming* as a truth that the Hebrew lies in bondage, in that very land where the liberty of the soul was first preached to man through Hebrew lips: *assuming* that, under the banner of our faith, that liberty is only to be found, [phew, what a piece of romance! however it is *only* an "*assumption*"]; is the OLD *crusading spirit* so dead amongst us, that no one is now found to bear the banner of the cross once more to Palestine in a *purer* cause? When gain or glory may be won, where are the dangers, the climate, or the savages, that deter the enterprizing sons of England? [That's it exactly—gold is their God, and mammon-worship their religion.] While the fatal coasts of Demerara and the pestilential islands of the Chinese seas swarm with adventurers in the cause of conquest and of commerce, the Holy Land—the land of promise to us as to them of old—remains without one volunteer from the ranks of our universities. Oxford contents herself with Jerusalem in the abstract, [we shall see "*the volunteers*," by the way a happy hit at the credentials of the missionaries at Jerusalem, content themselves with "*abstracting*" what the English societies at home have concreted], and has not one single representative of her principles in the cradle of the fathers: there she might freely exercise her stern disciplines, apart from the eyes of cavillers: and perhaps might edify those who cling to the memory of the ancient eremites. Cambridge sends annually some three or four hundred students to swell the ranks of the church militant, for which, however, they are content to keep garrison in quiet glebe and peaceful parsonage—Palestine knows not their name! With respect to the Dublin University it has the task of educating a priesthood that is too truly missionary in its own green isle. When I was in Syria there was not an English missionary who had taken a university degree; nor with one exception was there a Christian born minister of our church." Vol. ii, p. 77-8.

Well, only think of it, and all this for one hundred and twelve thousand dollars a year. Our Englishman reduces down enthusiasm to pounds, shillings and pence, and *calculates* by this measure the exact amount of each one's zeal as well as Brother Jonathan himself could have done. But, alas, where is all the old crusading spirit gone? Whither has it fled? Where lies the heart of Cœur De Lion, and where the hearts of his brave and self-devoted followers? Has this spirit died out of England? Oh no, thank God—but it breathes not in the established church. Cobbett would have answered our traveller's question somewhat in this wise—"Bluff Harry the eighth

* "Last year," says our author, "the subscriptions amounted to £25,326 8s. 10d.

cut off its head in *this* English church with the heads of his half dozen wives." Did we not say truly that our willing witness would hang himself? He has found out at length that the love of gold will lead Englishmen whither the love of God could not induce them to go: and that it was not so of old! "Now" in contrast with the ancient "*then;*" ah those two "*whens,*" they are "whys" also. *When* England's sons were Catholic, they toiled and travailed for the love of Christ—they sent out their missionaries to convert barbarous Germany—they went to die in thousands among the hills and holy places of Palestine. *When* England's sons shrink from that toil for Christ which they greedily endure for gain—England's sons are—what? Thou answerest *reformed*—of *purer faith.* Truly the devils might rejoice in such reformation.

But England's old crusading spirit is not wholly dead. There are still men of the olden heart within her borders; and there ever have been: men, who went crusading to the dungeon, rack, and scaffold, to conquer the holy places of England from the sway of the devil:—Fisher, and More, and ten thousand such, who shed their blood for the faith of their fathers while the fires of persecution raged—and there are still men, who, every day, go crusading against the array of public scorn, abuse, revilings, outrage. No, the old crusading spirit is not dead, but the sword of these warriors is the cross, their armor is faith, and hope, and charity—their allies are the Virgin, and the saints, and the faithful throughout the world; and God will give them the victory. Oxford is half awakened, and Cambridge is sleeping while these new crusaders are conquering every where.

"Honor to the faithful few who uphold the name and character of our church," says our author, after his bitter lament over the inactivity of the English church, "sustained *only* by the consciousness of their high calling, UNCHEERED EVEN by SUCCESS!" Oh, this is terrible!—especially keeping out of sight the twenty-five thousand and odd hundred pounds, which we opine would form a very handsome "sustenance" to these missionaries, who ought certainly be adequately repaid for their "want of success." But we think the character of these missionaries, and the nature of their zeal, is better depicted by our author than we could do it.

"The excellent bishop, who holds the rule of our church at Jerusalem, is himself of the Hebrew race, and was supposed on that account to be peculiarly well adapted for this arduous mission. This may perhaps be doubted, as well as the propriety of the exclusively missionary character of our church establishment at Jerusalem, but no one can doubt that Bishop Alexander, as far as in him lies, has faithfully, zealously, and most patiently discharged the difficult duties of his high commission: since the early days of the church, no bishop has probably ever held charge of a more discouraging diocess or been subject to greater discouragement." P. 79.

The English bishop of Jerusalem "a converted Jew"—now this is too much of an admission, after what our author has said in a former page: when taken into consideration with the one hundred and twelve thousand dollars a year subscriptions—and the sum added together—the answer is an Episcopal-converted-Jew-Bishop. And how converted? Why—"the Jew is far too well acquainted with the nature of pecuniary transactions" to become a proselyte to the Catholic monks, who are compelled to support themselves by the sale of beads, &c., but then *he is* the convert of the Episcopalian mission, which has one hundred and twelve thousand dollars a year. Significant that, very!

Yes! England, the sole conservator of the true faith, according to King Harry, Queen Betsy, and the British parliament, gospel-loving England can only send as her missionaries those who are willing to speculate on her plethoric purse—although there is no stint of applicants for sinecures and fat places: while the dark, benighted papist, of high or low degree, of every race and nation, is willing to aban-

don house, and home, and kindred, and wealth, and station, and native land, and thinks himself happy in being permitted to spend his life in prayer and mortification by the tomb of the Saviour. So it was in England once, when England still was Catholic: but the crusading spirit, and the pilgrim devotion, and the missionary zeal died out of her when she was robbed of her faith. Samson was shorn of his locks in the lap of Delilah, and his strength departed from him; and he was delivered over to the Philistines to wear their chains, and be their sport in his blindness. Shall the light beam again upon the eyes of England? Shall her bonds be broken, or shall she too perish in the ruins she has made?

Is it strange that these mercenary missionaries are "uncheered even by success"—and that "no bishop since the days of the apostles has had a *more discouraging diocess*" than Bishop Alexander? Not at all—great results these for the one hundred and twelve thousand dollars a year!

Just imagine, good reader, that you are present at one of these missionary associations, where they raise part of these funds—and behold you, a sleek, fat, round faced, gentleman in black—not *the* gentleman in black—who holds some dozen benefices, and drives his coach and four, arises and drawls forth very sanctifiedly: "Dear brethren, the good work progresses—the Saviour is making himself known to the Jew—we are in good hopes—but God does all things in his own time—we expect large harvests, and we must have wherewith to pay the laborers. Four Jews and one Armenian have agreed to listen to our preachers, and two inhabitants of the Lebanon are well inclined, and we are confidently assured that there is every prospect of their happy conversion, if the funds hold out, and they continue to listen till they are convinced. But this year, by reason of the extraordinary exertions made, we are told it will be necessary to raise one hundred and thirty thousand dollars, being somewhat more than in preceding years, as the society has fallen in debt," (having expended the funds upon us *jobbers;* and the families of the resident missionaries being increased by several dear little pledges—he says this to himself however). "But God is speaking, his voice is reaching to the Jew and the gentile. How happy must you be in reflecting that by your liberality this great event is being accomplished, &c., &c., &c., &c."

Now if John Bull were as wide awake, in this affair, as he is in most matters, he would tip the jolly parson the wink, and exclaim, very knowingly, "you can't come it this time."

As to the missionary clergy of Ireland—they are missionary "*lucus a non lucendo*," and their proper mission would be—to be *sent* about their business.

Besides a Jew bishop, the English church, as one of its modes of bribery, maintains a physician attached to the missionary establishment—so that they are prepared *to do* the body and soul, separate or together, as per order, free, gratis, and for nothing. And yet, in spite of all this, after many years' labors, the congregation consisted of only about thirty persons, says our author, *eight* of whom were converted Jews, one or two strangers, the Prussian consul, and the bishop's and the missionaries' *families.* Why the shepherds seem to out-number the sheep. There are the bishop and two clergymen—leaving precisely two Jews and two-thirds of a Jew a piece. But there are still sixteen persons covered by the ominous word families—deduct from this number—a wife for each missionary and the bishop—and there are still thirteen—then allow at least one nurse to each, and say three children a piece, which would be exceedingly moderate for them, and count in the doctor, whose presence we now perceive was of course *very necessary* for the increase of the congregation in more ways than conversion by gratuitous healing, and we have the sum total of the congregation to a fraction.

What a snug system! and all for these

eight converted Jews: a very extensive see for our good bishop, whose principal troubles we suppose are in the domestic diocess.

Now for another calculation. We will suppose that only a little more than half of the one hundred and twelve thousand dollars is spent in Jerusalem, for we must permit the clerical collectors, at home, to have a share for their trouble, and we have say sixty-four thousand dollars a year as the cost of converting eight Jews to the church of England—exactly eight thousand dollars a piece, a year—why this is glorious! We have no doubt that the conversion of Jerusalem, at this rate, would burden England with a debt twice as heavy as her national debt. We suppose that our readers will now understand the precise force of the allusion to the Jews "acquaintance with the nature of pecuniary transactions" and the fact that the English bishop himself is a converted Jew. But our readers must not believe that, in these remarks of ours, we endorse the opinion of our author with regard to the Jewish character in general. We know that as applied to Catholic converts, at least, they are false—but we wish to show *why* he formed the opinion that Jews would not become Catholics whilst some of them would become Episcopalians—and from what kind of an example he reasoned in behalf of his opinion—and in that case how justly.

But one more word in relation to his lordship, the bishop of Jerusalem by the grace of Queen Victoria, and we shall dismiss him and our author together, for we are actually tired of them both. It is singular how heretics consort with one another, wherever they meet together, provided there are any Catholics near: hatred to them—always forming a solitary link of union. And it is equally admirable how constantly, and how firmly the Catholic church stands aloof from spiritual communication with them, except when enlightened and determined to repent of their errors, they seek for admittance into her fold. The favor of sectaries she never seeks though she always labors for the salvation of their souls. Our author gives us a proof of this dignified reserve.

"I should have mentioned that on his lordship's arrival in Jerusalem, the Armenian patriarch at once *recognised his high commission*, and waited on him with professions of regard and consideration that were afterwards fully borne out. The Greek patriarch imitated his example: and as the convents form the only places of hospitality in Palestine, both the Armenians and the Greeks placed them at the service of our bishop and *his family*, [!! spirit of St. Paul—what an expression] and seemed pleased and flattered when they were visited. The Roman patriarch alone stood aloof from *his brother in the church*, [what impertinence], and no communication has ever passed between the prelates of the Latin church and ours." Page 95-6.

And the Catholic bishop did his duty—How could he recognize, as prelate, a man whom he must denounce as without orders, and as a teacher of false doctrine. Personal and friendly relations he might have with him, but nothing that could in any wise tend to acknowledge him as a true teacher of the Gospel.

But really we must make an end of it—we have tried to cull out of the book—as much of the reality, some of it very sad reality—as we could, leaving the romance to those who may relish it better than we. Some of his flights of fancy are so plainly *romance*, that they recall a famous piece of Wordsworth, in his poems of "the *imagination*," in which he addresses Queen Elizabeth—as—"*Oh Virgin Queen!*"—a very high flight of the imagination indeed—and impossible for any sound historical imagination to take. But we suppose that was merely a poetic fiction: and so, as our author has called his book "romance," as well as reality, we may set down his abuse of monks and Catholicity in general as the highly painted dreams of his fictitious half, and the lugubrious confessions of the sad state of the Protestant missions in the east as the stern and hard "*reality!*"

For the U. S. C. Magazine.

BOABDIL'S FAREWELL TO GRANADA.

BY MISS ELIZABETH FARNANDIS.

THE Queen of night had calmly sunk to rest,
Behind the fleecy clouds, that lin'd the west;
The trembling stars, that shone, with silv'ry light,
On heaven's fair vault, had faded from the sight,
And nought was heard, save now and then the sigh
Of some lone zephyr slowly floating by;
But soon the morning's dawn, its roseate hue
Was mingling with the deep cerulean blue,
And scattered clouds, array'd in robes of gold,
Above the portals of the East were roll'd,
Where, in the regions of aurora bright,
They waited for the glorious King of light;
Then rose the sun o'er proud Granada's hills,
And shed its rays upon her sparkling rills,
Which, softly gliding through the sylvan shades,
Fresh beauty added to the verdant glades.
Fair nature greeted him, the birds and flow'rs
Sent song and perfume through the groves and bow'rs.
Soon the deep hush, that reigned th' Alhambra round,
Was broken by loud music's martial sound,
And o'er the hills, where all was late serene,
Th' advancing forms of warriors stern were seen.
As they approach'd was heard the deaf'ning peal,
That ev'ry hill gave back—Castile! Castile!
Nearer they drew, and, from the martial train,
With lightning speed a warrior crossed the plain.
Still on he went,—nor yet his gallant steed,
Once paused, or check'd its almost magic speed.
A moment more, and on Alhambra's tower
A silver cross proclaim'd the Christians' pow'r.
Again the martial music swell'd around,
Until the high Nevada caught the sound,
And echo, in her grotto, sang the strain
That fairy zephyrs bore along the plain.
The thrilling scene a distant witness view'd,
Of haughty mien, though tears his cheek bedew'd,
For, circled only by a faithful few,
Who to his changing fortunes had been true,
Boabdil stood upon a lofty hill,
Which overlook'd the spot he cherish'd still.
The fam'd Alhambra, with its mighty tow'rs,
Its orange groves and shaded citron bow'rs,
Its sparkling crystal fountains gushing high,
Its perfume-laden zephyrs floating by,
Its rippling streams, beneath whose glassy waves,
The orient bird its golden plumage laves,
And lofty marble halls, enrich'd with gems
Which might have graced the proudest diadems.
The Vega too, whose founts look'd now more clear,
For ev'ry object round seem'd doubly dear.

As on these scenes he gaz'd with aching heart,
Bright scenes! from which for ever he must part,
He stood like one entranc'd, while, all in vain,
His followers strove to soothe his heartfelt pain;
His grief was far too great,—nought could atone
For his sad loss,—'twas that of home and throne.
At length his pent-up feelings utterance found,
While nought disturb'd the silence reigning round;
And thus with grief, "no stranger heart could tell,"
To scenes belov'd he bade his last farewell.
* * * * * * * *

I've seen thee, Granada, when morning's bright hue
O'er each glen and each wood-land a rosy tint threw,
And again when the sun, sinking low in the West,
Gave to each of thy mountains a bright golden crest.

And I've seen thee when loud rang thy valleys with mirth,
Till I've deem'd thee a paradise plac'd upon earth.
May the thought of thy beauty, in sorrow's dark night,
Still shed o'er my spirit joy's radiant light.

For I leave thee, Granada, but e'er shalt thou be,
As a spring in life's desert,—a star o'er life's sea,
And oft will I think of my fair youthful home,
Though far from its heart-cheering pleasures I roam.

Since fame has departed, and friends are laid low,
And lost is the crown that encircled my brow,
In a region far hence an asylum I'll crave,
And if home be denied me, I'll ask but a grave.
* * * * * * * *

He turn'd and left the lonely hill, which bears,
From that sad scene, this name—"the hill of tears"—
Boabdil's sway Granada own'd no more,
His hopes were blasted, and his triumphs o'er.

For the U. S. C. Magazine.

THE CRUSADES.

BY MISS RISILIA KEEFFE.

"Blest land of Judea! thrice hallowed of song,
Where the holiest memories pilgrim-like throng,
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee."

IS now nearly eight centuries, since, for the first time, the infidel possessors of Palestine, beheld arrayed against them, the Christian warriors of Europe, bearing aloft the standard of the cross and animated with the noble determination of wresting from the Saracens' grasp, the land, which had been hallowed by the birth, life, and death of the Saviour of the world. During this long period of time, mankind have not remained stationary in the path of civilization and literature, and undoubtedly, in some directions, great advances

have been made; but the improvement is, perhaps, by no means so considerable, as is maintained, by the great majority, of modern writers. To the cold phlegmatic dispositions of these later days, the spirit of enthusiasm, which directed almost all the proceedings of our remote ancestors is utterly unknown. The diminution of rash enterprizes, and dangerous journeys, in quest of mere romantic adventure, is not a subject of regret. But the decay of that generosity and nobleness of spirit which caused them, cannot but be lamented, and, still more, the decay of that religious ardor, which hesitated at no danger or difficulty, which spared no sacrifice, where the glory of God, or the relief of suffering humanity was concerned. It was this spirit, that influenced the greater proportion of those, who engaged in the wars of the crusades; than which, no enterprize of the middle ages is more contemptuously ridiculed, or more severely condemned. An impartial investigation of the subject, will, however, discover, that, notwithstanding many errors were committed during the course of those wars, they were themselves just, and the motives, which prompted most of the leaders and by far the greater number of the private soldiers to undertake them, were pure, noble and disinterested.

The eastern parts of Asia were inhabited by tribes of fierce barbarians, who, not content with their already extensive dominions, were laboring continually to extend them, and by their strenuous efforts seemed to indicate, that their labors would cease, only when they had subjugated the whole European continent. They had, in fact, invaded and reduced, some of the provinces of the eastern empire, destroying vast treasures of intellectual enjoyment and skill. The capital, itself, was not safe from their inroads, and the emperor, Alexius Comnenus, had often solicited the aid of the other European powers, to assist him, in repelling this dangerous foe,—dangerous to all Europe, as well as to his own empire. But self-defence, although a strong inducement, to engage in the wars of the crusades, was not the only, or even the most influential motive, that roused the Christian warriors, and caused them to abandon their homes, and peril their lives, in fighting against the infidel. The land, dear to the Christian's heart, from its close association with his Redeemer's sufferings, was in the possession of a people inimical to the Christian faith. To that land, regardless of the sweets of domestic society, or the security of civilized life, and undaunted by the prospect of a long and dangerous voyage, or the fatigues of a toilsome journey, pious pilgrims had been accustomed to resort, in great numbers, to enkindle a still more ardent love for their Saviour, by the sight of the spot, where his life on earth had been spent. There, they beheld the city, where angelic voices swelling upon the midnight air, proclaimed the birth of the Redeemer of the world. There, they rested beneath the shady palms of Bethany, where dwelt the family of Lazarus. There, they gazed upon the flowing waves of the Jordan, and reclined upon its banks, once trodden by the feet of Jesus. There, under the dark olives of Gethsemane, they meditated upon the mysteries of Divine love. And there, near the rock of Calvary, rent asunder in that awful moment, when a God expired on the cross, they knelt in fervent adoration. Unbounded ridicule would be the earthly portion of such devotion, at the present day, but not so in the time of our more pious ancestors. The present life was not all to them, nor its enjoyments, riches and honors, the gods of their idolatry. They acknowledged with gratitude the benefits they had received from their Creator, and recognized their dependence upon him; and, if some had not the courage to make such great sacrifices for his love, they yet rejoiced that there were those who paid to God, the homage which was his due. With their blood, as well as their tears, did the devoted pilgrims

often water the soil of the Holy Land, and those who escaped with life from the hands of its cruel possessors, returned to Europe with such fearful tales of the barbarities inflicted by mussulman cruelty, as moved the pity and roused the indignation of every Christian heart.

This fire, to which fuel had so long been adding, was kindled into a flame, by the eloquent exhortations of Peter the hermit, and thousands of brave souls,—mighty potentates,—princes and nobles, the flower of Europe's chivalry, enlisted under the standard of the cross, and consecrated themselves to the cause of suffering humanity, in a word, of Christianity.—The blessing of the father of the church followed them to the Holy Land, and the prayers of those left behind ascended to Heaven in their behalf. Upon the sacred soil, where centered their holiest affections, they combated long and valiantly, hoping to render it, finally, the abode of charity and peace, and trusting that the Christian faith, re-established in this hallowed land, would shine forth with additional lustre, attracting both Jew and gentile to adore its divine founder. Oh! glorious combat! though the laurels of a permanent victory were not thy reward, yet the memory of the generous self-devotion which actuated thy true heroes, and armed them with unfailing courage and unshrinking fortitude, amid suffering and danger, should be the admiration of all mankind.

The disinterestedness and piety that universally animated the first crusaders, were beautifully exemplified in the reply of Godfrey of Bouillon, when offered the diadem, after the recovery of the holy city: "I will never wear a golden crown, where the Saviour of the world was crowned with thorns." Unequalled in valor, this prince was far more renowned for his exemplary and unaffected piety, and, amid a host of noble companions, only less illustrious than himself, he stands as the impersonation of the spirit that dictated the crusades. Not beside him, can we place Cœur de Lion, much as we admire his romantic valor, but the saintly Louis, leader of the eighth and last crusade,—in whom, all that is ennobling and all that is captivating to the human heart were found united.

From the death of this last representative of the spirit that guided the noble Godfrey, may be dated the decay of that chivalric bravery and piety which burned in the breasts of the first crusaders, and these two heroes stand, like beautiful and majestic columns, to mark the rise and fall of that beneficial tide, which was to fertilize the earth. For none can deny the blessed influence of these noble enterprizes upon literature and civilization, as the refinements and information which the crusaders gained in their wanderings, they diffused in the countries to which they returned; thus sowing the seeds of that plentiful harvest, which we are now gathering in the fields of intellect; nor will "the impulse they gave to letters cease to be felt, till man shall cease to appreciate and admire the beautiful and sublime."

For the U. S. Catholic Magazine.

FATHER ISAAC JOGUES, S. J. 1646.

RENE GOUPIL, LAY BROTHER, S. J., AND EUSTACE, A HURON. 1642.*

THIS servant of the cross was born about the year 1613 at Orleans: a citizen of the cross, he calls himself, for the principal church of that city was dedicated to the Holy Rood. My authorities give no light as to his family, and of his boyhood they furnish but an instance of that profound humility which even from childhood directed his actions. He was wont at school to kiss the rod with which he had been chastised, as towards the close of his life he did the instruments of his torture.

The example of the Jesuits who were laying down their lives for the faith, so filled his heart with a desire to share their labors, their dangers, and their death, that in his twenty-second year, he entered the Society of Jesus at Rennes in the sole hope of being sent to barbarous nations and of suffering there. He desired to enter the Ethiopian mission, but this not meeting the wishes of his superiors he solicited that of Canada, and after the third year of his theological course was sent upon it. He took as the patron of his mission and his prayers F. Charles Spinola, who had received the crown of martyrdom in Japan as he was to do in N. York. He and F. Marché reached Quebec on the 2d July, 1636, in good health, to the great joy of those whom he came to assist. Soon after his arrival the Hurons implored the fathers to send more priests to their country, and F. Jogues was accordingly despatched to the Huron villages. He set out on the 28th of August by the Ottawa River and the inland route, a way indeed safe to a great extent from attacks of the Iroquois, but full of dangers from the precipices, the rapid streams, and other perils through which it led them.

A boy ten years old had been committed to the father's care, and to add to the toils and pain of the way the child fell sick, and Father Jogues was compelled to carry him through rivers and over mountains on his shoulders. The march lasted twenty days, during which the bare ground was his only bed, and a little corn once a day his only food. So severe a novitiate in the Indian mission was followed by a sickness of forty days' duration, overcome only by patience and conformity to the will of God; for he had no remedies, little food, and scarce straw enough to make a bed to lie on.

He was soon after his recovery placed at the missionary station of St. Joseph's. Here and at other stations in Huronia he labored for six years; distinguished pre-eminently for his humility, which prompted him ever to seek to perform the meanest offices for his brethren. Indeed so firmly grounded was he in this virtue, so "poor in spirit," that he considered himself unworthy of the robe of the fa-

* Authorities. Societas Jesu Militans, by Matthew Tanner, Prague, 1673, p. 509. Relation de ce qui est passe, &c., 1636, pp. 215, 265, 269. Relation, 1642, p. 165. Relation Nouvelle France, 1642-3, p. 253, &c. Do. Huron, p. 240, &c. Relation, 1645-6, p. 217. Relation, 1647, p. 6 to 134. Creuxius, 204, 338, 379, 500. Charlevoix, i, p. 232. O'Callaghan's New Netherland, p. 336.

thers, and sought to be treated like a lay brother, and devoted himself by a vow never to avoid the performance of the most humiliating tasks, but to embrace them whenever the occasion offered.

It is doubtless owing to this humility, which reigned, not only in his heart, but (though in a less degree) in all the fathers of that mission, that the "Relations" are so strikingly silent regarding the names of the actors in the scenes they relate; and that almost all are attributed to "One of our fathers."

No incidents of interest seem to have marked this period, and it is not likely that a perfect set of the Relations would furnish any, on account of the fact we have mentioned.

At the close of the fifth year a circumstance occurred which was to give a new channel to his zeal. The summer of 1641 was waning, when a deep bay of Lake Ontario was filled by canoes which hastened there from almost every tribe that dwelt upon the lakes; a congress of the Indian nations to celebrate the Feast of the Dead. The theatre of their strange and superstitious rites, to which their very nationhood most closely bound them, was not the place for announcing with success the words of truth; still fathers were sent to convert, or at least to gain the good will of some of the tribes. An invitation from the Chippewas or Ojibbeways to visit their villages was the result.

The superior of the Huron mission, anxious to profit by this, resolved to send two fathers to commence a mission there, and F. Charles Raymbault, who had roamed far and wide, was detached with F. Jogues for the service. On the seventeenth day of June they left the Bay of Penetanguishene in a bark canoe, and for seventeen days sailed over the chrystal waters of the lake, and amid the isles hallowed to the Indians' mind, till stretching far beyond the trader's utmost reach, they came to the strait where the father of lakes pours forth his mass of waters to roll them to the sea. The lake was ours, and in Our Lady's name the fathers took possession of their mission; and around Sault Ste Marie the Catholic Indians are yet lingering.

The two fathers were invited to commence a permanent mission there by the chiefs. They found the disposition of the whole tribe most encouraging, and among this good people commenced their toils; but the mission had but just begun to gladden their hearts by an abundant harvest, when necessary arrangements required their recall to Huronia. Back then they bent their way, Father Raymbault to sink some months later beneath a lingering consumption, Father Jogues to enter on his long martyrdom.

The affairs of the mission required that a father should be sent to Quebec. The way was beset by the Iroquois, enemies alike to the Hurons and the French, to the latter of whom they had announced that the same treatment should be meted out to the Huron and French captives. Father Brebeuf had almost fallen into their hands the year before, and the present attempt was full of peril.

The prompt obedience of Father Jogues needed but the knowledge that his superior desired him to undertake it, to prepare himself for the journey; lest his refusal might throw the danger on some priest more worthy than himself.

A few days before, while kneeling before the blessed sacrament, (for his love of Jesus, in this miracle of his love, induced him often to spend whole nights in prayer there,) he prayed for an opportunity of suffering; he heard his prayer answered, and a voice within his own heart bade him be strong and ready to suffer. (Exaudita est oratio tua, fiet tibi sicut a me petisti, confortare et esto robustus). Regarding death as near at hand, he made a general confession of his whole life, and performed the eight days exercises to strengthen him in the struggle.

They left Saint Mary of the Hurons on the thirteenth day of June, 1642, in four canoes. The party consisted of twenty-three

persons, five of whom were French, the rest Hurons, commanded by a chief named Eustace Ahiatsistari. He was a celebrated chieftain and one of the highest rank. His marvellous courage and intrepidity were the theme of every story teller in the tribe; and in fact many gallant and noble deeds deserved the reputation he enjoyed. His great credit and merit had made his conversion an object of the most earnest prayers and labors of the fathers. But all their efforts seemed unavailing, as he was, more than any one else in the tribe, devoted to the superstitions of his ancestors, and treated the fathers with great harshness. In spite of rude treatment and frequent rebuffs, the Jesuits, whom the difficulties seemed but to encourage in the labors of the apostolate, renewed their visits and conversations till a hearing was obtained. For after some time he saluted them on entering his cabin, and treated them better on their visits, and at length avowed his willingness to listen to their teachings. They then set about his instruction, doubts were soon explained to his satisfaction, and he asked to be baptized; his baptism was however for a time delayed to test the firmness of the catechumen. He again and again petitioned, and on one occasion having solicited it at one of the public conferences the fathers were in the habit of holding, he explained to them the mode in which the change had been brought about in him. He told them that he had been in many battles, and that many braves had died beside him: that he had been in many a storm, and that many of his most intrepid companions had sunk beneath the waters of the lake; while amid a thousand dangers his life had been spared: he had believed that he was under the protection of some spirit greater than that his nation adored, and that when he heard the name of Jesus he had believed in him and invoked him in his dangers; but that national pride had prompted him to conceal his feelings. His disposition seeming to be permanent he was thereupon baptized. Such was the commander of the expedition which set out a few months after his conversion.

Their route was a most difficult one, part of it by water, much of it through a dense forest: and they were compelled in no less than forty places to bear their canoes and baggage on their shoulders. On the thirty-fifth day from their departure all in safety reached Three Rivers, or, as it was then called, Conception.

"Returning thanks to God," says the father, "we spent fifteen days there and at Quebec, and the business which had brought us there being completed, and the feast of our holy Father Ignatius being celebrated, we again put ourselves on the road to Huronia." For he made no delay for repose, but set out at once for Three Rivers. The party consisted in all of forty: this caused a fatal confidence. The first day found them fifty miles from Quebec: they landed and slept on shore, and at dawn on the second day of their departure some of the party discovered footprints on the shore; it was not clear whether they were of friends or foes; but Eustace, examining them, declared that they had but three canoes and were too feeble a party to cause any dread. Pursuing their voyage then, they had scarce passed a mile when their scattered fleet was attacked on both sides by twelve canoes filled by seventy warriors. The current bore them towards a point of land, where the enemy, lurking in the grass and reeds, and armed with muskets, poured a volley upon them, wounding several but killing none.

Father Jogues' canoe contained but one unchristened Huron, Atieronhonk the pilot; he had been instructed and it was now no time to defer baptism. A few words of preparation, and in the sinking canoe, while the balls were whistling around him, and death was before his eyes, he stooped for water to administer the sacrament, and Bernard Atieronhonk was a Christian. He escaped and published far and wide the fidelity of the father. "Ondesonk," he would exclaim,

"forgot self at the sight of danger, he thought only of me and my salvation: he feared not to lose his own life, but feared lest I should be lost for ever."

The shower of balls riddled their canoes, which were close to the shore; almost all the Hurons fled to the woods, while the four Frenchmen with a few Indian Christians or catechumens, offering up a prayer, maintained the fight: till the appearance of other canoes from the opposite side showed them that the enemy were so numerous as to render resistance useless. Many of the little band of fourteen now fled, and Goupil who had fought gallantly was taken with some of the Hurons. Father Jogues could have escaped, but he would not. "Could I," he exclaims, "abandon a single Frenchman and the Hurons, captives or soon to be, some too not yet baptized?"

The enemy pursuing the fugitives passed the place where he stood; he then called to one who was guarding the captives and bade him join him too to the French captive: as he wished to share his danger and his death as he had shared his voyage: scarce believing it, he approached and with some trepidation took the father a prisoner.

The duties for the discharge of which he thus dauntlessly faced death were his first care: addressing to René a few inspired words, teaching conformity to the will of God, he shrived him, and then approaching the Huron captives who were all catechumens he instructed and baptized them one by one, and as new captives were brought back new labor was given to him. At length Eustace Ahiatsistari, who knelt in prayer at the first attack, was brought back, and exclaimed to F. Jogues, "Truly had I sworn to thee, brother, that I should live or die with thee."

The heart of the good father was too full of grief to reply: but his grief was not full. William Couture had escaped, but looking back he saw the father a captive, and with the enthusiasm of a noble heart disdained to fly without him, but turned back and was taken. "Would that he had fled and not increased our number," says F. Jogues, "for in this, company is no consolation, especially that of those we love as ourselves." He had killed a chief in the battle, and the Indians in their rage at once fell on him, and stripping him, tore out his nails with their teeth, and gnawed away his fingers, and drove a sword through his right hand, all of which he bore with incredible patience. Father Jogues could not contain his grief, but leaving his guards, embraced him and encouraged him to offer his sufferings to God for his own benefit and that of his fellow prisoners. When the Indians recovered from their astonishment, they turned on him and beat him with their fists and clubs until he fell half dead upon the ground. Dragged back to his former place, he had scarce begun to breathe when his nails were torn out and fingers gnawed as Couture's were. René next suffered in the same way. When the Mohawks all came in from the pursuit, they crossed to the other side of the river and divided their booty: and making twenty bundles placed them on the shoulders of the captives. The books, the vestments, and the sacred vessels for the Huron church were in their hands. Father Jogues, while they were thus engaged, continued instructing and baptizing: and one of these, a very old man, who refused to go into the canoe to be carried into a distant land, was killed on the very spot in which he had been baptized.

With a glad shout of victory they now set out for home, and day after day the unfortunate captives, hungry and thirsty, with wounds all alive from exposure to the burning sun, and from want of all care, were hurried over the rugged, rocky, thorny paths: but this did not suffice: about the sixth day when the rage of the battle was over, they pulled the hair from their heads and tore their bodies with their sharp nails.

On the eighth day they met a party

going to attack the French: to sharpen their cruelty they resolved to make these captives run the gauntlet. They were forced to run from the canoes to a scaffold erected at some distance. Father Jogues the last of all sank beneath the blows showered upon him, and would have died had they not refrained from a desire of prolonging his sufferings. He was carried to the scaffold, his shirt the only garment left him soaked with the blood which streamed from his wounded face. The other Frenchmen met no better treatment. They were then ordered to come down, and again ran receiving blow after blow on their heads and shoulders; especially the father whose thin hair displeased them. Their tormentors then renewed the mutilation of the hands which they had commenced and one of them thrice essayed to cut off the father's nose, a mutilation which always preceded death, but an invisible hand restrained him. Late at night they were returned to their captors, without food, which they had scarcely tasted for many days: the night was passed in great pain, from the wounds they had received: Eustace had lost both thumbs and had had a stake driven through his thumb to the arm, and the other Hurons had suffered even more than the French.

The following day to their terror another party met them, from whom, however, they escaped with the sacrifice of some fingers.

On the tenth day about noon they left the canoes and performed the rest of the journey by land: the burdens they were forced to carry added to their torments increased by want of food: for four days they had but a little fruit that they one day gathered and warm water.

On the eve of the Assumption they reached the Mohawk river and the first village of the tribe, situated on a rising hill. Before crossing the river some Mohawks and Hurons came over to them, the latter to warn them of their death, the former to torment them. Here indeed Father Jogues lost his two remaining nails. When they crossed, the youth of the village armed with clubs received them: some even had rods of iron and lumps of lead attached to thongs with which they rained their blows on them as they passed; first Cousture, then René, then the father and the Hurons. Women and children joined in the torture, and bathed in blood they reached the goal, a scaffold in the middle of the village. Poor Goupil least agile of all received so many blows, especially in the face, that nothing was discernible but the whites of his eyes: and yet the day before he and the father could have evaded their guard, but would not.

When they were on the scaffold, the Mohawks rushed up to cut off their fingers, and with many blows commenced with Father Jogues. An old sorcerer compelled an Algonquin woman named Jane to cut off his left thumb: which the father took and offered to God in commemoration of the sacrifice he for seven years had offered. René's right thumb was then cut off.

The next day they were taken to another village two miles off, at which contrary to custom they were beaten: rejoicing and praising God that he thought them worthy to share in his passion and cross, on the day when Christendom was commemorating his mother's assumption into heaven. The rest of the day they passed on a scaffold, the night in a hut, naked and bound with chains: while the boys and girls heaped hot coals and ashes on their wounded bodies. This they experienced two successive nights and days. New tortures were then heaped on them, alleviated only by the words of encouragement given by Father Jogues.

As they were the first French or Christians given up to the torture, they were led to a third village to satisfy the curiosity of all. Here they were received peacefully: but on the scaffold there four Huron captives were standing. Full of anguish Father Jogues rushed to them and

there on the scaffold instructed them. But he had no water to baptize them; when lo! Rorate Cœli! an Indian threw them a stalk of Indian corn to eat, and in its leaves were hid rain drops enough to baptize two: when they left that place two more were christened in a stream they passed. The self-denying priest had not when he met them tasted food or drink for two days: but his parched throat would not be soothed in drops which might ransom a soul.

In this village William Cousture had one of his fingers most cruelly cut off with a shell: this however was fortunate for him for his sufferings so gained the heart of an old man that he took him to his hut, from which Cousture afterwards escaped and reached Quebec in safety.*

At night they were taken to a hut and commanded to sing: they obeyed and sang "the song of the Lord in a strange land" (Ps. cxxvi, 4). Hot coals were then heaped on them: and Father Jogues was hung up by bark ropes tied between the forearm and shoulder. His pain was so great that he begged for relief but they only bound him tighter: at last after about a quarter of an hour a compassionate Indian took him fainting down. At night they were tied to the earth and subjected to the most horrid outrages.

Two days were spent here and they returned to the second village where their fate was to be decided. Believing that they were soon to part, Father Jogues instructed them and prepared them for death: especially encouraging and advising Eustace the chief whom he had absolved several times since their capture and now shrived for the last time.

The council determined to reserve the Frenchmen and most of the Hurons: Paul, Eustace and Stephen were to be put to death: the last in Andagoron the village where they were, Paul in Ossernenon, and Eustace in Teonontogen.

All three died at the stake, Eustace praising God and exhorting his countrymen not to seek to avenge his death, filled with the Christian spirit he had deeply imbibed at his baptism, and which prompted him when leaving his own village to address his people to this effect; "Brethren! If I fall into the hands of the Iroquois I cannot hope for life, but before I die I will tell them of the precious tidings the French bear to us; of an eternal life; of God who made us all; of a fire beneath the earth prepared for them who honor him not; and a place of happiness in heaven, an everlasting abode of our souls and bodies—then I will say, this is my consolation! Let them exercise all their cruelties on me: they may by torture tear my soul from my body but not this hope from my heart. After my death I shall be happy."

His throat was cut when he was half burnt to death. His nephew Paul when nearly dead was tomahawked: he was about twenty-five years old and exceedingly brave. He offered himself to the Mohawks every time they approached F. Jogues and begged them to leave the father and inflict their tortures on him. And from the moment of his captivity he sighed for martyrdom and thought and spoke only of the glories of heaven!

After this they were taken to Ossernenon the first village: and here the strength which they had derived from their very torments began to fail them and they were hourly sinking beneath their fearful wounds and hunger: but the Indians gave them more food and in three weeks they were pretty well recovered.

The party they had first met now returned from a defeat before fort Richlieu and burning with rage demanded the French prisoners.

But when the Dutch on the 15th of August heard of the arrival of the war party with French captives, Arent Van Curlaer an officer of rank came with two others to seek their deliverance and reached the principal village on the 7th of September. They were well received by the Indians and demanded that the whites

* Relation, 1644-5, p. 88.

should be given up to them, but this was refused. All other requests he had made were granted but here they were inflexible. He offered six hundred guilders as a ransom, this too was refused. He stayed many days, he offered much, he promised more, obtained nothing. The Indians declared that the council had no authority to give him the prisoners; not however entirely to refuse their friends they promised that they should be sent to Ononthio, (i. e. the governor of Canada, Montmagny); with this assurance Corlaer was forced to depart.*

Some of the sachems seem indeed to have intended this; for towards the end of September provisions were prepared for the party which was to restore them: but a final council was held and in it the friends of the captives were defeated and returned to their homes almost by flight. The bloody sachems now rushed from cabin to cabin to slay the prisoners. By the mercy of God it happened that during the council Father Jogues ignorant of the danger had collected his fellow captives in a field outside of the village belonging to the house in which he lived, and his instructions kept them till the furious storm was over.

After this, William, who had been some time with them, was taken back to his own village, and F. Jogues and Goupil hearing that their return was again talked of, retired to a hill which overhung the village to pray unseen and undisturbed. Their prayer being ended, they were returning to the village saying the Rosary and had finished the fourth decade when they met two young men who ordered them to return. "Brother!" said F. Jogues to his companion, "we know not what this may mean: let us commend ourselves to God and to his Virgin Mother." Continuing their prayer, they had just reached the village, when one of the young men, jerking his tomahawk from under his cloak, drove it deep into the head of René Goupil, who, with a great fervor of soul, invoking the holy name of Jesus, fell dying on the ground. F. Jogues seeing the bloody hatchet knelt beside him and taking off his cap bowed meekly to receive the death blow: but they told him to arise as they had no power to kill him. He rose and hastened to his dying companion and gave him still breathing the last absolution, when two successive blows added him to the number of the blest.

The immediate cause of his death F. Jogues afterwards learned. He spent a long time each day in prayer, which from its unusualness excited the suspicion of the Indians, and having made several days the sign of the cross on the forehead of a boy in the cabin, the child's grandfather, who had been told by the Dutch that it was a foolish sign, and supposed it might injure the boy, ordered him to be put to death.

René Goupil was a physician, and had acquired a reputation for skill and care. His devotion, however, led him to embrace the humble station of a lay brother in the Society of Jesus: he entered the novitiate at Rouen and spent some months there, but sought the Huron mission that he might serve the Christians in that country by his medical knowledge. He had not ended his novitiate at his death, but made the vows to F. Jogues a few days before his death, and gave himself entirely up to the society as far as he was able. He received his crown in the 35th year of his age, on the 29th of September, 1642, at the frontier village of the Mohawks. "He had the purity of an angel," says F. Jogues, "and was a man of singular simplicity, innocence of life, and patience in adversity; entirely resigned to God and to his holy will." F. Jogues exclaims: "I love and venerate him not only as a brother but as a martyr, not only to obedience, but also to the faith and to the cross."

* See Van Curler's letter, appendix F of O'Callaghan's New Netherland. This author, whose truly astonishing researches have made him more familiar than any one else with the Dutch papers and documents, assures me that they contain nothing, beyond this letter, relative to F. Jogues.

After the martyrdom of his most loving friend, the father was favored with visions, in which God vouchsafed to declare to his servant that he too was to obtain the crown: but that some time would elapse before it was granted: and that before being united to René again he was to visit the civilized world. His path was to be that of the cross, but sweet consolation would be given to bear him up even to the end. An account of these was written by F. Jogues in France at the command of his superiors, and is extant.

He was next given to the medicine man who had cut off his thumb, and who was a bitter enemy of the French and Hurons. All now thought his death at hand, and some of the Mohawks who had given him articles of clothing now demanded them back lest they should be lost by his death. He was threatened with the tomahawk two or three times that day: but his own danger did not affect him as much as grief for the death of his friend and a desire to follow him, and the next day at the peril of his life he set out to find his body and bury it.

When René was dead they tied a rope around his neck, and dragged his body through the village and threw it into a torrent some distance off. F. Jogues' former owner, who had treated him with some kindness, met him and endeavored to dissuade him, but failing sent a young man with him. They found the body, but F. Jogues determined to return alone to bury it, that the grave might not be known, and covering up the body left it. An attempt on his own life that day prevented his return; the next day taking a spade he proceeded to the place: from the mountain's top to its base, through every part of the stream he went in search of the body; but they had taken it away. Mingling his sighs with the wind, and his tears with the torrent, he chaunted the psalms selected by the church for the funeral service. When winter was over he found his bones, which he collected and kissing reverently committed to the earth, that if ever God led him to a Christian land he might bear them thither.

To return to F. Jogues: he had now been two months in their hands in daily peril of his life: on one occasion Goupil's murderer was sent for to strike the fatal blow: twice did a madman, irritated because the father was unwilling to give him a mat which was his only covering, seek his life: and he was at one time about to be immolated on the death of a chief. These dangers caused him to put his whole confidence in God; a refuge in his tribulation he found in the epistle to the Hebrews, the only book he had, and a wooden cross which he had made.

About the middle of October the tribe went to hunt deer; this was a season of relaxation for them, of toil to the good father who accompanied them. He had now begun to learn the language, and mindful of his priestly office began to preach to them of the worship of one true God, of his commandments, heaven, hell, and the other mysteries of our faith: they sometimes listened but he made no change in their hearts.

In hunting, fishing, war or sickness, when any thing went amiss, the oldest man in the house, or village, taking some meat or other article of food which constituted their meal, invoking their god Areskoui, addressed him thus: "Demon Areskoui, lo, we offer thee this meat, and of it prepare this feast for thee, that thou mayest eat it and show us where the deer are: and lead them to our traps: that we may again see the summer sky, again taste the ripe fruit, and again pursue the deer:" varying according to their desires.

When F. Jogues heard this for the first time, he determined never to tase the food thus offered, this they looked upon as an insult to their god, and would give him no other. He therefore was nearly starved to death, living on any thing he could get. He went each morning to a neighboring hill, and kneeling before a large tree, from which he had stripped the bark in the

form of a cross, he spent almost the whole day, after he had cut wood enough to last the party a day and a night; for this was the labor assigned to him. Here the only adorer of the one, true God in those vast solitudes, he read the Following of Christ, which had been added to his little library, he meditated and prayed; till discovering his retreat the Indians, fearful of sorcery, destroyed the cross and treated him with great cruelty; he had however the happiness to pass in these sweet exercises, dear to him, though exposed to the cold and the storm, no less than forty days.

He was often tempted amid the pangs caused by the cold and hunger to eat the food offered, but triumphed by the grace of God, which supported him in every tribulation.

As the Indians were not very successful in their hunting, they attributed all to him, and used every effort to increase his sufferings: he had but one scanty garment, and the ground was his bed, and even in the coldest night of winter no covering was given to him, so that his whole body was chapped. He heard, to add to his torture, that Cousture had been cruelly put to death, and that death awaited him on his return.

To be continued.

(Selected.)

JANUA CŒLI.

Gate of immortal bliss,—
  Whose sweet celestial ray
Comes shining o'er the vast abyss,
  That severs night from day;

My soul unfolds her wings
  To soar aloft to thee,—
And far remov'd from earthly things,
  Adores thy mystery.

The prophet saw that fane
  Of heavenly beauty fair,
Where Deity itself would deign
  To find a dwelling there:

One portal stood alone,
  Of peerless pearl its frame:
There would the Lord ascend his throne,
  And Mary was its name.

All hail, thou matchless maid!
  An entrance make for me,—
Where He in glory is display'd
  Who came to us through thee.

By all, and more than mothers know
  In their maternal state,—
By all thy vigils, tears, and woe,
  Thyself immaculate;

Thou Virgin Queen of earth and heaven,
  Present me to thy Son,—
That every sin may be forgiven,
  And a fresh trophy won.

For the U. S. Catholic Magazine.

MISSION OF RED RIVER.

Letter of the Rev. Mr. Bellecourt to the Rt. Rev. Dr. Loras, Bishop of Dubuque.

PEMBINA, *June* 10, 1848.

Monseigneur,

SINCE my departure from Dubuque, I have had no opportunity of writing to you, except from St. Paul's, where I was very much pressed for time. I left this place, on my way to Red river, with a Canadian joiner; but after one day's travel one of our horses was so seriously injured by a blow from another horse, that I was obliged to send back the Canadian and his family to St. Paul's. The loss of their company, however, was compensated by that of two half-breeds, who had just arrived from Red river, and were to return without delay. We proceeded happily on our journey as far as the crossing of the river of Red Lake; but, finding that the stream had overrun its banks in consequence of the heavy rains, we were compelled to construct canoes of tarpawling for the transportation of our baggage, and to make a raft for the conveyance of the wagons, harness, and other effects. But such was the rapidity of the current, that the men who had charge of the raft, perceiving that they could not conduct it safely to the shore, abandoned the whole concern, and reached the opposite bank by swimming. On this occasion I lost upwards of fifty dollars, besides the expense incurred by sending for the effects which had been saved, and which the loss of our vehicles had prevented us from bringing with us. Fortunately, we experienced no other disaster, although the crossings, at all the other rivers, as far as Pembina, were as difficult as that to which I have just alluded.

The news of my design to establish a mission in this place having preceded me, a large number of metis or half-breeds had collected together, and on my arrival received me with an indescribable joy. Having left behind me at the river of the Red Lake, as already stated, the requisites for celebrating mass, I immediately set out for the mission of St. Paul, on the Assiniboin river, to get the articles which I left there last autumn. On the 6th of June, the feast-day of the bishop of Juliopolis, I happened to be at his residence, and I stated to him that Pembina was likely to become an important post for the interests of religion: that it would be easy from this point to evangelize the surrounding nations, and that a number of missionaries might find here a wide field for the exercise of their zeal. He seems to be much pleased with the idea of this missionary station. A numerous band of Sauteux were now waiting for me; and you would have supposed, from the reception they gave me, that they were Christians: but they are all infidels, and emigrants from the Red Lake. I was acquainted with them, and they were much attached to me; but, having no jurisdiction within the limits of the United States, I have never undertaken to instruct them on religious matters.

There is at this place a population of nearly five hundred souls, and before next

autumn it will be upwards of one thousand. I rejoice in being located here: for I have every reason to believe that God will deign to make use even of so feeble an instrument as myself for the glory of his name. The language spoken here is the Sauteux. Some indeed understand French, but the Sauteux is universally used. I intend to establish a school, in which both languages will be taught, together with the catechism. Measures will be taken also for the erection of a chapel. As a temporary affair, we are about putting up a shed, made of the bark of trees.

O! how I wish that those good people of Paris and Lyons, who so often and so generously devote their means to the propagation of the faith, could witness the happiness which these poor creatures around me experience in having a priest residing among them! How rejoiced would they be at the prospect of the good which their charities might accomplish, if they would only appropriate a small portion of them to this distant mission! The little which I can command for this important object, was contributed by some generous Canadians, who performed this good work in addition to their annual subscriptions for the propagation of the faith in their own country. But I cannot calculate upon a continuance of this extraordinary aid. The presence among them of a missionary, their fellow countryman, who related to them his labors among the savage tribes, must of course have awakened their sympathy and enlisted their liberality; but on this I cannot always depend. At the same time, as every thing has to be created here, the expenses are enormous, besides the necessity of transporting every thing in carts, for a distance of six hundred miles, and over a desert which it is very difficult to traverse. Have the goodness, Monseigneur, to use your influence with the Society for the propagation of the faith, that they may turn their attention to this portion of your flock. Next year I shall have the assistance of two priests, whom I selected among the clergy of Montreal, and I flatter myself that your diocess will possess in them two generous apostles. I shall probably locate them among the Mandans, to whom I intend to write by an early opportunity. I have already notified these Indians, that the period of their happiness was drawing near. It afforded me great pleasure to learn that they had concluded a peace with the neighboring nations. The way seems to be opening for the instruction of this people. Eternal thanks to the supreme Shepherd, who thus deigns to bring all these tribes into his fold! I will report to you whatever success may attend my efforts in this new field of labor. Your solicitude for the salvation of these Indian nations, makes it unnecessary for me to commend to your kind attention either them or their poor missionary,

Your devoted priest,

G. S. Bellecourt.

P. S. Have the goodness, Monseigneur, to furnish me as soon as possible with the most ample faculties. It would be well also to obtain for me powers from the bishop of Milwaukie, in case I should need them. These faculties, with such as I have received from the bishop of Juliopolis, would enable me to exert, without any restriction, my feeble capabilities.

SKETCH OF THE EARLY MISSIONS IN MARYLAND.

Read before the Maryland Historical Society, Jan. 8th, 1846, by B. U. Campbell, Esq.

ALTHOUGH no historian of Maryland has recorded the efforts of the early settlers to convert the aboriginal inhabitants of our state to Christianity, this society possesses interesting documents, of undoubted authenticity, which prove that at the commencement of the colony, and for several years after, the most zealous and successful exertions were made in this pious enterprize.

The interesting history of the voyage and landing of the first settlers, and the description of the country and its native inhabitants, were written in Latin by one of the missionaries who accompanied the colonists in the ship Ark in 1633-4. This rare historical document was addressed to the superior of the Jesuits within a month after the arrival of our pilgrims. The original was found among the archives of the Society of Jesus, at Rome, by the late Rev. Wm. McSherry, a native of Virginia; who transcribed it, together with extracts from various annual letters, written by the missionaries in Maryland, in subsequent years, to the superior of their society. It is to similar letters the world is indebted for the interesting work so well known by the title of "*Lettres edifiantes et curieuses.*" Our society is indebted to Georgetown college for copies of the documents found in Rome by Rev. Mr. McSherry.

Although the name of the writer of the first tract—the "NARRATIVE OF THE VOYAGE"—is not mentioned, I think it will appear, in the conclusion of these remarks, that Rev'd Andrew White was the author. From these MSS. most of the matter for this essay has been culled; but the biographical sketches, as well as the contemporaneous history, have been collected from various reliable sources—which are quoted in the notes.

With the first colonists of Maryland, came two Jesuit priests, Fathers Andrew White and John Altham; and two lay brothers, or temporal coadjutors, as they are designated, of the same society, whose names were John Knowles and Thomas Gervase.

Father White was born in London, about the year 1579. As, by the laws in force at that period, Catholics were denied the advantage of education in their own religion in England, he was educated at the English college at Doway, in Flanders; at which place, he probably received ordination. He was a secular priest, and returned to England very soon after being qualified for the ministry; for, we find his name in a list of forty-seven priests, who, in 1606, "were, from different prisons, sent into perpetual banishment."*

In the following year, he applied for admission into the society of Jesus, performed a novitiate of two years, at Louvain, and again returned to England, where he labored as a missionary for a few years.† As the penalty was death, to a priest who returned to England after banishment, his life was constantly in

* Challoner's Memoirs, vol. ii, p. 14. Philadelphia edition.

† Historia Anglo Bavara, S. J.

danger in that country. He was therefore recalled to the continent, and sent to Spain as a tutor to English Catholic students, who received in two or three English seminaries in that country, an education to qualify them for the sacred ministry in England. While in Spain, he filled the professorships of Scripture, scholastic theology, and Hebrew. He afterwards taught divinity—first at Louvain, and then at Liege, in Belgium. He is described as "a man of transcendant talents."*

Application having been made by Lord Baltimore, to the superior of the Jesuits, for clergymen "to attend the Catholic planters and settlers, and convert the native Indians" in Maryland, Oliver says, "the design was approved, and Father Andrew White was directed to prepare for that mission. Like a giant, he exulted to run his course; he arrived safely in March, 1634; and his successful zeal entitled him to the glorious title of the "Apostle of Maryland."†

Of the early life of Father Altham, we have no particulars. Some account of his meritorious labors, and of his death in Maryland, will constitute a portion of this essay. Before the site for the new colony had been determined on, Father Altham accompanied Governor Calvert in his voyage of exploration of the Potomac river, and visited with him the great chief of Piscataway, who is represented as superior to the other chiefs, and is sometimes styled emperor. The governor and his exploring party first landed on the Virginia side of the river, at Potomac-town,‡ where the natives received them kindly. Here Father Altham explained to them the doctrines of the Christian religion by means of an interpreter—one of the settlers of Virginia. This fact, which is explicitly stated in our MS., is thus mentioned in that very rare book, "A Relation of Maryland," printed in London, in 1635. The governor and his party having landed "at Patowmec-town, where, the werowance being a child, Archihau, his uncle, (who governed him and his country for him), gave all the company good welcome; and one of the company having entered into a little discourse with him touching the errors of their religion, he seemed well pleased therewith, and at his going away, desired him to return again, saying he should live with him, and his men should hunt for him, and he would divide all with him." Crossing the river, the governor and his party ascended the Potomac and landed at Piscataway, where they treated with the emperor about settling in his country. After this they returned to their companions at St. Clement's island; and, the site being determined on, they founded the city of St. Mary's, on the east bank of the river, now called by that name. The two priests obtained, by the consent of its owner, one of the Indian huts or wigwams for their own use; and, having fitted it up in the most becoming manner their circumstances allowed, they called it the "*first Chapel in Maryland.*" Here they immediately applied themselves to the study of the Indian language, in which they found the difficulties much increased by the number of dialects used among the different tribes.*

The virtuous conduct and gentle dispositions of the Indians, in the immediate vicinity of St. Mary's, encouraged the missionaries to entertain hopes of the conversion of the natives generally to Christianity. But, in the second year of the colony, obstacles to their pious design were thrown in the way, which prevented them from extending their visits beyond the limits of the settlement. It was in the early part of the year 1635 that Captain Claiborne—whose name and exploits are so familiar to the students of the early history of Maryland—succeeded in exciting the suspicions of the Indians against

* Collections towards illustrating the biography of the Scotch, English, and Irish members, S. J., by Rev. Dr. Oliver, p. 222. London, 1845.

† Ibidem.

‡ New Marlborough, or Marlboro' point, near Potomac creek.

* Capt. Smith remarks the same difficulty.

the Maryland colonists generally, and prejudices against their religion in particular.* Apprehensive of hostilities from the natives, our colonists confined themselves to St. Mary's until the good will of the Indians was restored. A third priest arrived from Europe in 1635, at which period the missionaries declare in their letters that—

"But little can be said of this mission, which has been but lately commenced. On account of the numerous difficulties which have occurred, the fruits, as yet, are scarcely appreciable, especially among the savages, with whose language we are slowly becoming acquainted. Five companions are here employed, three priests and two lay brothers, who joyfully sustain their present labors in the hopes of future success."

In the year 1636 there were four priests and one temporal coadjutor on the Maryland mission. Among our extracts, from the annual letters, we have none for the year 1637; and consequently have no account of the arrival of any missionaries from 1636 to 1638. Tradition says that a priest named Thomas Copley was one of the first missionaries in Maryland. Some old records, in the possession of the Jesuits in this state, mention his name; and in an ancient MS. book, at the novitiate in Frederick, the following is the first entry:

"*Catalogus Patrum Anglorum, &c., Pater White Andreas, primus Marylandiae Missionarius advenit huc circa* 1630, *ante Dominum Baltimori: Sacellum extruxit in Whiteneck, at non habebat domum. Obiit in Anglia, 27th Sept.*, 1655. *Vide Tanner Confess. Soc. pag.* 803 *et Fasti Soc. in hanc diem.*

P. Starkey,
P. Copley,
P. Ferret,
P. Pulton."

As the period given in the above catalogue for the arrival of Father White—"*circa* 1630—" is not definite, it is evident that the entry cannot be relied on for precision as to date. But it is probably correct in the names of missionaries serving in Maryland in the early years of the colony. By the state records at Annapolis, it appears that a gentleman, named Thomas Copley, arrived in Maryland, and precisely in that year of which we have no missionaries' letters. In the oldest book in the land office I find the following entry: "Thomas Copley, Esq. demandeth 4000 acres of land, due by conditions of plantation, for transporting into the province, himself and twenty able men at his own charge, to plant and inhabit, in the year 1637." *Liber No.* 1, *folio* 25. It is no objection to his identity with the missionary of that name, that the record calls him "*Esquire;*" for, it would not have been safe at that period openly to recognize a Catholic priest by the title of "*Reverend,*" and in the state records we find a prudent caution in this respect, to avoid any public, or apparent disregard of the penal laws then in force in the mother country against Catholic priests, and Jesuits in particular. In another book, in the same office, Mr. Copley's name appears in connection with the names of Fathers White and Altham. This interesting record is in Liber 2, fol. 18 and 20, and is stated to be the "proceedings of the first assembly held at St. Mary's, 25th and 26th January, 1637." After the record of the members' names, the following are part of the proceedings:

"After, were summoned to appear, by virtue of writs to them directed, Mr. Thomas Copley, Esq., of St. Mary's hundred, Mr. Andrew White, Mr. John Altham, Gent. of the same hundred. Robert Clerke, gent. appeared and made answer, that they desired to be excused from giving voices in this assembly, and was admitted." In another place, Robert Clerke is designated as "servant to Mr. Copley." A proof that Mr. Copley was a Jesuit priest, and engaged on missionary duty in Maryland, is found in this original letter, written in Liege, in 1640, by Robert Gray, a lay brother of the English

* Oldmixon's Brit. Emp., vol. i, p. 328, Bozman II, p. 32.

province, S. J., who was then applying to the superior to be sent to Maryland. The portion of the letter which refers to the subject is as follows: "Reverend Father; your reverence gave us to understand the last night, what desires those first fathers of ours which was sent in Maryland mission hath of supplyes. I make bould in all submission to tell you what promise I made to *Father Copley at his going*, that after the death of Father Blount,* if I lived after him, I would *come to him in Maryland*, provided I might be admitted."

By the above extracts from the proceedings of the first assembly, it would appear that the three priests, Fathers White, Altham, and Copley, had been summoned as members of the legislature, but that they were so unambitious of political power as to decline taking any part in public affairs. Our MSS. of 1638 mention the death of a priest and of a lay brother. The former is described as a young man, from whom, "on account of the excellent qualities of his mind and heart, a great deal was expected." His name is not given, but I have no doubt he was the priest who arrived in 1635. John Knowles, the companion of Fathers White and Altham, was the lay brother.† He was much regretted by his brethren. As our extracts from the annual letters state that four priests were engaged on the mission in Maryland, another must have arrived from Europe that year. This gentleman, I presume, was the Father Pulton mentioned in the Frederick catalogue before referred to. This opinion is sustained by two entries in the land office, viz: Liber I, fol. 18. "Came into the province 22d November, 1638, Mr. Pulton —Mr. Morley," and in folio 37, "Mr. Ferdinando Pulton demandeth land, &c., as assignee of Mr. Andrew White, John Altham," &c. The Mr. Morley, mentioned in connection with Mr. Pulton, was probably Walter Morley, a lay brother, of whom Oliver says: "he died in Maryland, 6th March, 1641."*

The king of the Patuxents, whose name was Mackaquomen, had shown the most friendly disposition towards the Maryland colonists from their first arrival. And the people dwelling upon the Patuxent, have been described by Captain Smith, as more civil and hospitable than any other Indians seen by him, when he first visited that river in 1608. It would also appear by his account, that the Patuxent country was more thickly inhabited than any other portion of Maryland which he visited. The nations or tribes of Indians named Acquintanacksuah, Patuxent, and Mattapanient, dwelt there in Smith's time. Mackaquomen is stated in our MSS. to have been possessed of great influence and authority among the savages. It was, therefore, considered of importance by our missionaries to attempt the conversion of this prince and the numerous people on the banks of the Patuxent. With this view Father White took up his residence there, and employed himself diligently among the Indians near the mouth of that river. He had succeeded in the conversion of only six of these people, when Governor Calvert, discovering some indications of hostile or unfriendly feeling, on the part of Mackaquomen towards the colonists, recalled Father White to St. Mary's, lest his life or liberty, should be endangered among the savages, in case of war.

The annual letter of 1638, after deploring the death of the priest, and a lay brother already mentioned, by the "prevailing disease of the colony"—with which disease all the priests had been attacked—says: "The governor of the colony will not allow us to remain among the savages; not only on account of the prevalent sickness, but also because of the hostility of the Indians"—who were thought to have formed a compact against the settlers—"nevertheless, we hope that in a short

* He died in May, 1638, Oliver, p. 55.

† Oliver says he died in Maryland, on 24th September, 1637, p. 127.

* Collections, p. 144.

time one of us may succeed in getting a footing among the savages." Friendly relations having been re-established in the beginning of 1639,* the missionaries immediately improved the favorable circumstance by dispersing themselves among the Indians, in such places as seemed to be most favorable for the general diffusion of Christianity. The annual letter of 1639 says: "Four priests and one coadjutor are employed in this mission. Settled in places widely distant, they thus hope to acquire a knowledge of each neighboring idiom, and consequently to spread more widely the holy truths of the Gospel."

The names of these priests were, John Brock, who was superior of the mission, Andrew White, John Altham, and Philip Fisher. Of their characters and the scenes of their pious labors, the following brief sketch may not be without interest to the curious inquirer into our early history.

Father John Brock, (whose real name appears to have been Morgan),† took the station previously occupied by Father White, near the mouth of the Patuxent river, upon land which had been given to the missionaries by the Indians. The station was called Mattapany, and as the land was afterwards relinquished to Lord Baltimore, I think it is the same on which he built his mansion, near the mouth of the Patuxent,‡ the ruins of which are still to be seen. At Mattapany was the storehouse of the mission, from which supplies were furnished to the other missionary stations. And during a scarcity in the year 1640, in consequence of a drought in the preceding year, the missionaries distributed bread to the Indians.

Father Altham was stationed on Kent Island; which was then considered a place of great importance for commerce with the various tribes, who had been accustomed to resort thither, before the arrival of the Maryland colony, in consequence of Claiborne having made it a place of trade as early as 1631. In his petition to Charles I, in 1637-8, he stated that by means of his settlement on this island, and Palmer's Island, at the mouth of the Susquehanna, he "was in great hopes to draw thither the trade in beavers and furs which the French then wholly enjoyed *in the grand lake of Canada.*"* In 1638 it had a population of one hundred and twenty, and sent two delegates to the assembly. The Isle of Kent, as it was then called, was thus an admirable station for a missionary, on account of its opportunities for intercourse with the Indians of various tribes who visited it, and for the facilities it afforded for making excursions to their villages, which were generally on the banks of the rivers emptying into the Chesapeake Bay.

Father Philip Fisher, who arrived in Maryland probably two or three years later than Fathers White and Altham, had charge of the mission at St. Mary's city in 1639; further notice of him will occur hereafter.

The king of Piscataway, whose name was Chilomacon, had been represented to be a chief of great power, who exercised authority over several of the neighboring chieftains. His capital, which was called Kittamaqundi, was probably at or near the present village of Piscataway, about fifteen miles south of the city of Washington. As soon after his recall from Patuxent as he could be permitted to leave St. Mary's, Father White determined to visit Kittamaqundi, for the purpose of preaching the Gospel to the Piscataway and neighboring Indians, and arrived there in June, 1639. He was

* Bozman II, p. 165.

† It often became a prudent precaution for the English Jesuits to assume a different name, to evade the penal laws against Jesuit priests. Another reason for assuming a different name is thus given by a modern English writer: "From the time when the Catholic father was made liable to a fine of forty shillings per day, if he employed any but a Protestant tutor or schoolmaster to instruct his child, or of one hundred pounds, if, for the sake of Catholic education, he sent his child beyond the sea, it had grown into a custom for the young man, on his admission into a foreign seminary, to assume a feigned name, that he might not, by the retention of his real name, bear testimony to the legal delinquency of his parent."

‡ Oldmixon, vol. i, p. 337.

* Bozman II, p. 70.

cordially received by the king, and entertained by him with great hospitality. Father White explained to the king and his family, as well as many of his tribe, the truths of the Christian religion; and his instructions were received in the most grateful manner. He succeeded in persuading the Indians to dress with more modesty than they had used to do; and induced the king to content himself with one wife. The example and instructions of Father White produced in this interesting savage the most favorable sentiments towards the Christian religion. In reply to the governer, who explained to him the advantages the Indians might derive from trade with the English—he said, "he considered that but slight gain in comparison with the treasure received from the fathers, in the knowledge of the true God: which knowledge," said he, "is now, and always shall be, the chief object of my wishes." At a general meeting of his own tribe, and in the presence of several chiefs, and some Englishmen, he avowed his determination, and that of his family, to abjure their superstitions and to pay homage to Christ; declaring there was no true God but that of the Christians, nor any other name by which the immortal soul could be saved from ruin. Chilomacon accompanied Father White in a visit to St. Mary's, where his conduct was exceedingly edifying. And he there solicited baptism: but Father White preferred to postpone the sacred rite until his return among his own people, when his family, and such others as were prepared, might unite with him. The day appointed was 5th of July, 1640, and great preparations were made for the occasion. Many respectable people from St. Mary's, together with the governor's secretary, and Father Altham from Kent Island, assembled at Piscataway. The following extracts from a letter written by Father Brock—(lately mentioned as the superior of the mission of Maryland, who resided at Mattapany on the Patuxent)—appear in the *Catholic Spectator*, published in London in 1824. As this letter is entirely to our purpose, and corroborates the statements in our MSS., I have copied all that I find in the publication.

*"Since my last letter, written in the course of the preceding year, it has pleased Divine goodness to open the way to the conversion of many, I trust, thousands of souls, by calling to the orthodox faith, the emperor or great king of Piscataway: for he has many kings subject to his power. He was baptized on 5th July, 1640. His former name, Chilomacon, was changed into Charles on the occasion: and his queen was baptized at the same time by the name of Mary; with an infant at the breast, who was christened Ann. The king's principal councillor, Mosorcoques, was baptized at the same time, by the name of John; and his infant son was christened Robert. The ceremonies were performed in the presence of the governor's secretary, and of Father Altham, and of many others of the English colony, by Father Andrew White, at Piscataway, in a chapel made in the Indian fashion, of the bark of trees, and erected expressly for this occasion. Very many would have followed the emperor's example, and been admitted to the sacred font, if Fathers White and Altham had not been attacked by sudden illness, and necessitated, for the recovery of their health, to leave the country for St. Mary's town, in the English colony. There Father Altham departed this life on the 5th November; his companion by frequent relapses, was, for some time, prevented from resuming his missionary labors; but finding himself somewhat convalescent, he returned with me last February to cultivate the vineyard. Soon after his arrival in the country, he suffered another relapse, and has not yet recovered his strength. Considering his age and infirmities, I fear he must soon sink under his accumulated

* Extract of a letter written by Father John Brock, S. J., the superior in Maryland, and dated May 3d, 1641.

labors. He has engaged the affections of the natives, and possesses a superior knowledge of their language; several are now instructed to receive baptism, and many of the better sort show themselves well disposed towards the Christian faith. A few months ago the king of Piscataway sent his daughter, the heiress of his dominions, to St. Mary's town, to be educated amongst the English, and prepared for baptism."

Father Brock then enlarges on the difficulties and privations which the missionaries had to suffer in their apostolical career, but expresses the most unbounded confidence in the protection of a kind Providence. He adds, in the sequel: "In whatever manner it shall please the Divine Majesty to dispose of us, may his will be accomplished. For my part, I would rather, laboring in the conversion of these Indians, expire on the bare ground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want; God grant that I may render him some service: the rest I leave to his providence. The king of Piscataway has lately died most piously. God, we trust, will raise up other seed in his place, by means of the neighboring king, Anacosten, who has invited me, and is determined to be a Christian. Several others, in various places, profess the same desire. We have great hopes of a plentiful harvest of souls, if laborers are not wanting, that know the language and enjoy good health."

"Within five weeks after this magnanimous sentence, viz: 5th June, 1641, Father Brock sunk under the accumulation of fatigues and privations, and passed to immortality."*

* Oliver, p. 60.

To be continued.

PROTESTANT EVIDENCE OF CATHOLICITY.

The following remarks on the characteristics of sect, are from a discourse of the Rev. Dr. Nevin, president of Marshall college, and a minister of the German reformed church. The *Banner of the Cross*, from whose columns we borrow these extracts, speaks favorably of the discourse. "It has impressed our mind," says the editor, "with high respect for its author, as a thoughtful observer, a profound thinker, one who has the courage and independence to speak out his honest thoughts." The *Banner* adds that, in publishing a portion of the discourse, his object is "to set forth important truths, forcibly expressed." After this preliminary statement, the reader will be better enabled to appreciate the testimony of Dr. Nevin against the crime and folly of private judgment, as proclaimed by the reformers.

HIRD *Mark.*—With this dim sense of what is properly comprehended in the person of Christ, is always associated necessarily a corresponding want of faith in the church, as a *real supernatural constitution* always present in the world. Antichrist acknowledges of course the existence of the church; owns also its divine origin, and pretends to find in it the presence of a divine life. But the church thus allowed, comes to no true, organically historical revelation in the world's life, as an independent, abiding form of human existence, continuously distinct from all that the world has been, or still continues to be, under any other form. If Christ be the principle of a new creation, the point in which the earth and heavens have been brought into permanent living conjunction as never before, it follows at once plainly that the church in which is comprehended the power of this fact, and which for this very reason is declared to be his BODY, the fulness of Him that filleth all in all, must carry in itself a constitution of its own, as really objective and enduring, to say the least, as the course of nature, on

which as a basis it is made supernaturally to rest. The ancient gnosticism, however, had no knowledge of any such organic, historical church. Its associated Christianity was something of a quite different nature; made up of an election of living units, the pneumatic order of human spirits, each attracted for itself towards Christ, and all uniting by aggregation only to form the idea of his kingdom. As the Saviour himself had no real being in the world, stood among men only in the form of an unsubstantial phantasm, or in the show of a human life which was after all but the sign or symbol of his invisible nature, not the very presence of this nature itself; it was not possible of course to attach any different idea of reality to the new life which he introduced into the world. The church must become as docetic and idealistic as her imaginary head.

And so in the case of all later manifestations of the anti-christian spirit. With the course of time, we find it consenting in appearance to yield the first point; it affects to believe and confess that Christ did once come in the flesh; an *event*, far off in the dim distance of the past, and in this way much as though it belonged to another world; but its original character is only the more strongly asserted, with all this, in the view it continues to take of the church. Nay, it fights against the idea of a real church, antichrist as it is, as though the honor of the true historical Christ must necessarily be made to suffer by admitting its claims. Out of zeal for what Christ *once* was in the world, it madly seeks to turn his whole presence in it since into the character of a mere ghostlike abstraction. The church, in its estimation, is the form only in which a certain system of thought, feeling, and action, produced by the Gospel, is accustomed to make itself known, in conformity with our general social nature. In the end, accordingly, it resolves itself into thin air.

The whole sect system shows here its true character; for it turns throughout on the assumption, that Christ has no real church in this world; but only an invisible spiritual Christianity, which men are at liberty to arrange and shape, by the help of the Bible, according to their own pleasure. Schism, as such, has no faith in the holy Catholic church; holds the very word for popish, and the thing itself no better than empty wind; save as it may be taken to mean its own figment of a church, which exists objectively in the clouds only, or at best in the Bible, and subjectively in such developments of piety as are supposed to square properly with this rule.

Fourth Mark.—This want of faith in the church, as the presence of a real divine life in the world, reveals itself always in a low view of the *ministry* and *sacraments*, and of Christian *worship* generally. If the church be not the depositary of supernatural powers made objective and constant in the world under this form, it is not to be imagined of course that the organs and functions of the church can carry in them any greater value or force.

It is characteristic of antichrist accordingly, under all forms, to undervalue the true idea of the Christian ministry, and to sink the character of all church services and institutions to the level of our common human life; at the very moment, it may be, when it is pretended to exalt them, in another view, to the highest spiritual dignity. All sectarian Christianity, in particular, is clearly distinguished by this mark; as any one may see from the history of past sects, or by considering the character in which sects appear in our own time. They make little account of any outward ordination; because it is the spirit that qualifies all true ministers for the sacred office; and *their* ministry must be God-sent, not manufactured by man. The office in this view, however, comes to no real union with the man on whom it seems to rest; and the consequence is, that all ends at last, for himself and for others also, in the strength which may happen to belong to him in his simply natural capacity and state. The

ministry is shorn thus of its true divine sanctity, and all ministerial functions undergo a corresponding degradation.

The same dualistic view prevails also in the case of the sacraments; sundering the visible from the invisible; overthrowing the idea of sacramental grace entirely. The spirit of sect universally shrinks from the acknowledgment of any objective efficacy, either in baptism or the Lord's supper. It finds an immense difficulty in admitting the sacraments to be at all a special mode or form of grace, in which the divine force of Christianity is brought near to men, as something different from the exhibition which is made of it in the mere word; not reflecting that it would be equally difficult, in all probability, to admit the presence of any such special divine force in the person of the Redeemer himself, were he now outwardly among us, as in the days of his flesh. Faith in the sacraments, and faith in a real Christ who is come in the flesh, go hand in hand together. Sects clearly betray their rationalistic, gnostic spirit, by making the Lord's supper to be a simple sign or monument, and denying all power to holy baptism. Their sacraments are docetic, fantastic; all spirit, borrowed from the region of clouds; only to prove at last all flesh, having no reality save in the worshipper's brain. Hence a tendency, on the part of all sects, as such, to set aside the sacraments altogether, or at least to change their character into an entirely new sense. The baptistic principle, in particular, may be said to lie involved in their whole theory of religion. Infant baptism has no meaning for those, who have lost all faith in the idea of sacramental grace.

The true idea of worship also will be found wanting, in the same circumstances, to the same extent. To be unsacramental, is necessarily to be at the same time unliturgical. The power of Christian worship consists in this, that the worshippers be filled with the sense of a common church life, and present themselves in this consciousness as a living sacrifice to God. Its whole conception requires that it should move in the sphere of the objective, and not fall over to the sway of simply individual thought or feeling. But we all know how completely the spirit of sect serves to reverse this law. Sects have no sense for the objective and liturgical, in worship; hold all this rather to be at war with the idea of devotion; and aim accordingly, on principle, to clothe the entire service of God as much as possible with just the opposite character. Their hymns, and the tunes to which they are sung, their prayers, and of course also the whole tone of their preaching, bear the same impress of extreme subjectivity. This is supposed, indeed, to constitute their highest excellence and worth; as it seems to place the worshipper in direct personal juxtaposition with the spiritual world itself and carries with it oftentimes a great show of earnestness and life, in its own form. But the transition here again is most easy, nay, most necessary, as all experience proves, from the region of clouds downward to the region of clods. All sect worship, fanatical and extravagant at first, sinks finally into the dullest routine of empty ceremony. Sects as such, we may say rather, have no worship in the only true sense of the term: and can hardly be said to know at all what worship, as a divine liturgical sacrifice, means.

Fifth Mark.—The anti-christian spirit reveals itself still farther, in the way of contempt for all *history* and *authority*. It is not possible to believe in a real church at all, if we do not recognize in it the continued presence of the same divine life, or new creation, that was originally introduced into the world by the incarnation of Jesus Christ. In the character of a supernatural fact or entity, actually at hand in the world's life, and as something different in this respect from a mere theory or conception, the church *must* exist as the BODY of CHRIST objectively and permanently, in the world, under the form of history: not here to-day and gone to-morrow; but always here, according to

Christ's own solemn promise: not in the way of dead, monotonous tradition: but in the way of a true organic life process, reaching forward continually, through all ages, to its full proper consummation at the end of the world. In the very nature of the case, then, the individual must be bound by the general, the part by the whole: not blindly or slavishly, of course; but still in such a way, that no rupture or chasm between the two may be endured, as though the individual could be true by itself, in any original and independent form, apart from the organic whole to which it belongs. Hence the idea of church authority, and sound ecclesiastical tradition. Faith in a real Christ, felt to be always in the church really to the end of the world, will make it impossible for Christians to undervalue and despise either the present church or the church of past ages.

In proportion, however, as the sense of such a new creation in Christ Jesus, as the fact of the incarnation implies, may be wanting, this Catholic feeling cannot be expected of course to prevail. When the objective church, present or past, is no divine *fact* for faith (as in the creed,) how should it be expected to control and rule in any way the particular Christian consciousness? The particular Christian consciousness in such case, if Christian it may still be called at all, is necessarily sectarian and schismatic—*ruptured* from the life of the church as a whole. It belongs accordingly to the very constitution of *sect*, on the other hand, that it should ever be thus a foe to all history and authority. Sects, in proportion as they *are* sectarian, are disposed to stand upon the right of private judgment and individual freedom; and entertain, in particular, a sovereign contempt for the "fathers," and for church antiquity in every shape.*

Sixth Mark.—Such affectation of *individual freedom* is itself again worthy of being noticed, as a separate mark or feature of antichrist.

Christianity proposes, indeed, also to make men free. "God hath not given us the spirit of fear," says the apostle, "but of power, and of love, and of a sound mind." Christ may be denominated emphatically the principle of all freedom; and religion, as derived from him, is any thing but a law of blind obedience, either for the understanding or the will. But for this very reason, it is not something to be produced or determined in any way, by the mind or will of men singly considered. Its form is *not* that of the single reason, or of the single will, as such; it carries in itself always a general character. *My* reason can be rational here, only as it admits the Christian reality under this form; *my* will can be free here, only as it freely consents to be bound by the objective life which it is thus required to enter. Christianity knows nothing of a purely subjective freedom, in any view. All individual reason, and individual will,

* It is hardly necessary to say, that this claim to absolute independence on the part of sects, is sheer pedantic affectation, when all is done. The thing itself is absurd and impossible. It lies in the constitution of our nature itself, that individual life and thought must be bound, in some way, by what is general. If then we refuse to acknowledge and honor authority under its legitimate form, we do not become free; we only accept authority under some form that is false. All true freedom holds in the bosom of true authority, as all bondage begins where the orbit of law is forsaken. To be subjective supremely, is to be supremely weak. Your blustering braggadocio is always a coward. The man who is forever bent on having his own way, is sure to go forever wrong. Sects are always palpably unfree, in proportion as the sect spirit forms their prevailing character. They disown antiquity, to make room for their own upstart history of yesterday. They refuse all reverence to the Catholic church, that they may do servile homage to some miserable fragment of the Christian profession in its stead. They have their "fathers" too, and their "traditions," as all the world knows; and none bow down more blindly to the spiritual rule they have been pleased to set up for themselves, in their own way. This, in fact, is the very curse of sectarianism, that while it professes to make men free, it teaches them to become slaves; cuts them off from the main stream of Christianity; carries them into a corner; thrusts aside the *church* consciousness for the *sect* consciousness; contracts the horizon of their theological vision to the measure of its own small canopy, no bigger in some cases than a common umbrella; and then urges them, *thus bound*, to look forth contemptuously on all the rest of the Christian world, with true Chinese vanity, as barbarian and unfree.

must be bound, in order to be either rational or free. Authority, therefore, is just as necessary a constituent of religion as liberty itself; they are opposite poles only of one and the same life.

This, however, the anti-christian spirit can never understand or allow. It is by its very nature, particularistic and subjective. It finds the measure of all truth and right in itself, and not in Christ or the church. Christianity starts, of right, in faith; receives its contents primarily in the way of creed, as exhibited in the person of Christ; its maxim is, *credo ut intelligam*, I believe in order that I may understand; only as it is first merged thus in the sense of the new creation as a divine present reality, may the reason of the individual subject be trusted at all, in its endeavors to apprehend what this creation means. But the spirit before us reverses this rule. Plainly expressed, its maxim is *intelligo ut credam*, I must see and know in order that I may believe. It makes itself the last standard of truth, and is prepared to acknowledge Christ, only when he is found to suit its own preconceptions.

The pretension indeed is too monstrous, to be openly admitted in this barefaced form. It is cloaked accordingly, for the most part, with a show of subjection to the authority of the *Bible*. Antichrist (Matt. iv, 6) is ever ready to urge an "It is written," in favor of his own cause. He makes a merit of obeying God, in this way, while he tramples under foot all merely human authority. So it is characteristic of the sect mind universally, as we all know, to make a pedantic parade of its love for the Bible. Your thorough sectarian is apt to rail out against old creeds and confessions; he is not to be bound thus, by the judgment of any man or body of men; others may lean on such human props; but the simple Bible is enough for *him*, and to no other testimony or law can he consent to appeal. He will not hear the church; for that, he tells us, is the voice of man; but in the Bible, God speaks, and he is willing to give it an obedient ear. He has faith in the Bible, but no faith in the church; the fact of the written Record, he can embrace as truly supernatural and divine; but challenge his homage, in the same way, to the fact of Christianity itself, as a divine supernatural reality, subsisting in the life of the church through all ages, and it is well if he do not scorn the thought as no better than gross superstition.

All this show of respect for God's Word however, is of no force whatever to invalidate what has just now been said of the false freedom of the spirit in question. It is only a plea, as already intimated, to excuse the arrogant assumption of superiority to all objective general authority whatever. With all his talk of following the Bible, the sectarian means by it simply, in the end, his own sense of what the Bible teaches. The Bible must be interpreted in some way; in order to enter any living mind, it must pass through a living medium of thought already at hand; for the undeveloped soul, it can have no meaning. An absolute *immediate* use of it, without all intervening preparation, is out of the question. If the medium at hand be not the product of education or traditional faith, the mind of the church handed over to the individual subject, it will still be there as the particular mental frame at least of the subject himself, the product it may be in part of mere fancy or caprice, but always something different, of course, from the Bible itself, whose sense it is called to explain. The sectarian then never comes to the Bible, without a medium for converting it into thought and life! but instead of admitting the mind of the holy Catholic church as it has stood from the beginning, to circumfuse his private thinking, in a free way, he affects to have no confidence in this whatever, and brings his own separate subjectivity to the case, under some other form, as though this were all that he needed to master the glorious world-revelation here laid at his feet.

Nor does it mend the matter at all, to plead here the promised guidance of the Holy Spirit. The question still returns, *How* are we led by the Spirit into all truth? Christianity is a whole, first in Christ and then in the church, which it must ever be fanatical for me to think of grasping, as an isolated particle simply in its general life. This fanaticism however belongs to the sect spirit in its very constitution. It will have it, that both the Bible and the Holy Ghost are for the individual in such a way as to exclude all intermediate authority. All comes back finally to the form of mere individual judgment and will. The Bible and the Holy Spirit against the whole church, is the plausible cry; but it comes always to this in the end: My sense of the Bible against the sense of the whole world besides. In riding the Bible with such pedantic parade, each sect rides in fact only its theological hobby, in the Bible's name; while the individual Me is arrogantly exalted *(Antichrist)* above all that is divine either in the church or Bible, as though it were the source of Christianity itself, and Christ could have no being objectively in this world, save by its sovereign permission.

Seventh Mark.—Another mark of this schismatic spirit is found in its tendency to *hyperspiritualism.* Christianity is emphatically a spiritual religion; but it is at the same time real, and in this respect conformable to the actual nature of man. It is the spiritual in true union with the natural, as the necessary basis of humanity, and a necessary element also in its constitution. Its Christ is one who has come in the flesh. Gnosticism will know only of a Christ who comes in the clouds, or which is the same thing, in the human brain. It claims to be in this way spiritual, in the highest degree; pneumatic, and not physic; impatient of all contact possibly with our common earthly life. So through all phases; the spirit in question is always the same; swimming in empyrean heights, in such way as to lose all substantial hold upon the earth. Rationalism and sectarianism are both alike at this point; zealous for spiritual religion in apposition to a religion of forms.

All sects in particular boast of having the spirit, as they call it, in extraordinary measure; and affect to be more or less independent of outward ordinances in this way. They need, as we have seen, no outward historical church, no real sacraments, no objective worship. Christianity is for them a matter of purely inward particular experience; a supernatural illapse of life upon the single subject, with or without means, as God may see fit. All is spiritualistic; rising in this form oftentimes to the region of seeming inspiration or ranting frenzy; but still fantastic, always unsubstantial and unreal; with the necessity of cooling down ultimately into the form of frigid rationalistic abstraction."

For the U. S. C. Magazine.

THE PALLIUM.

THE ceremony of investing the Most Rev. Dr. Kenrick, archbishop of St. Louis, with the pallium, took place in St. John's cathedral, Philadelphia, on Sunday, the third of September. For the information of our readers we will explain, in a few words, the nature, origin and signification of the pallium. It is an ornament worn by archbishops and other ecclesiastical dignitaries, of such form as to rest upon the shoulders and to hang down at each extremity upon the breast and back. It is made of white lamb's wool, with several crosses of a dark color interwoven in it. Two white lambs are annually blessed on the festival of St. Agnes, in her church on the Nomentan road, and are afterwards kept in some conventual establishment until they are shorn. The wool from these lambs furnishes the material for the palliums, which are laid over the tomb of St. Peter, during the night preceding the feast of that apostle, and are hence considered emblematic of the more extensive powers of the patriarchal and metropolitical office.

The pallium appears to have been introduced at an early period of the Christian era as a mark of distinction for the higher prelates of the church. It is certain that Pope Symmachus, who flourished in the beginning of the sixth century, conferred the pallium upon a certain Theodore, and, from the expressions which accompany the grant of this favor, it is manifest that he acted in conformity with an established usage. In the same century Virgilius gave the pallium to Auxanius, bishop of Arles, and from this period we find it usually sent to apostolic legates, and to several archbishops. Afterwards, by a decree of Pope Zachary in the 8th century, it became the general law to grant it to all metropolitans.

The sovereign pontiff, whose authority extends over the whole Christian world, alone has the right of wearing the pallium at all times and in all places: other bishops wear it, only within the limits of their jurisdiction, and on certain days while they officiate pontifically; viz. on the festivals of Christmas, St. Stephen, St. John, on the Circumcision, Epiphany, Palm Sunday, Holy Thursday, Holy Saturday, Easter and the two following days, Low Sunday, the Ascension, Pentecost, Corpus Christi, the Nativity of St. John the Baptist, the feasts of the Apostles, the Purification, Annunciation, Assumption and Nativity of the B. Virgin, All Saints, in the solemn dedication of churches, on the principal feasts of the metropolitan church, in the ordination of clergymen, in the consecration of bishops and virgins, on the anniversary of the archbishop's consecration, and on the anniversary of the dedication of a church.

There are various mystical significations of the pallium, the principal of which is, that it serves to put the prelate in mind of the humility, charity, and innocence which become his station, and of his duty to seek after and carry home on his shoulders the strayed sheep, in imitation of Christ the good shepherd and

prince of pastors. As an official distinction, the pallium is a badge of the spiritual jurisdiction which the metropolitan holds over the churches of his province. It also represents, with still greater significance, his dependence on the sovereign pontiff, who is the primary source on earth of ecclesiastical authority. So far does this import of the pallium extend, that a patriarch, primate, or archbishop cannot exercise the functions of his office, until he has obtained it from the holy see. Hence, although he may have received the episcopal consecration, he cannot, before his investment with the pallium, assume the name of patriarch, primate, or archbishop: neither can he call a provincial council, consecrate bishops or the holy chrism, dedicate churches or ordain clergymen. He may, however, commit the performance of these functions to some other prelate, provided he delay not to solicit the pallium from the pope, which petition ought to be made within three months from the time of his consecration. The pallium is altogether a personal and local distinction, and for this reason it cannot be transferred by one prelate to another. If an archbishop is removed from his see to some other metropolitical church, he must solicit another pallium from the sovereign pontiff. When he dies his pallium or palliums are buried with him. By a particular favor of the holy see, this token of distinction is worn by some bishops.

The ceremony of conferring the pallium is most imposing. After the communion, during the solemn services of the high mass, the pallium is laid upon the altar, and the archbishop elect, clothed in all the pontifical vestments, except the mitre and gloves, kneels before the prelate who has been commissioned to preside on the occasion, and prefers the customary oath of fidelity, after which the presiding pontiff lays the pallium upon his shoulders, addressing him in the following words:

"In honor of Almighty God, and the Blessed Mary ever virgin, and of the holy apostles, Peter and Paul, of our lord Pope N., of the holy Roman church, and of the church confided to your care, we deliver to you the pallium taken from the body of the blessed Peter, which confers the plenitude of the pontifical office, with the title of patriarch or archbishop; that you may use it within your church, on certain days which are named in the privileges granted by the apostolic see. In the name of the Father †, and of the Son †, and of the Holy Ghost †, Amen."

The archbishop then ascends the platform of the altar, and gives his solemn benediction to the people, which closes the ceremony.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—On the 27th of August, the Most Rev. Archbishop Eccleston administered the sacrament of confirmation, in St. Paul's church, Ellicott's Mills, to fifteen persons, several of whom were converts to the faith. September 10th, he confirmed seventy in the church at Taneytown. September 24th, he confirmed twenty-eight persons at St. Augustine's church, Elkridge Landing.

Ordination.—September 2d, the Most Rev. Archbishop held an ordination in the chapel of St. Mary's seminary, Baltimore, at which Messrs. James Plunket and James Cunningham were admitted to the holy tonsure; Messrs. Edgar P. Wadhams, Francis E. Boyle, Bernard J. McManus, John McNally, and Edward J. O'Brien, received the minor orders; and Messrs. Ed. Caton and Peter Lenihan, the subdeaconship. On the following day, the two last named gentlemen were promoted to the diaconate.

Reception and Profession.—In the convent of the Visitation, Georgetown, D. C., on the 29th of August, Miss Teresa Orfort, of Georgetown, D. C., was admitted to the white veil, her religious name being Sister Mary Rosalia.

On the same occasion, Sister Anna Maria Snowdon, and Sister Mary Patricia Haney, made their solemn profession of the three religious vows. The Most Rev. Archbishop Eccleston presided on the occasion.

On the 8th of September, were admitted to the white veil, in the convent of the Visitation, Baltimore, Miss Sarah Farren, of Philadelphia, (Sister Mary Regina), and Miss Margaret Malone, of Portsmouth, Va., (Sister Mary Angela). On the same day was admitted to the holy profession, in the rank of out sister, Miss Mary McQuaid, of Philadelphia, (Sister Mary Martina).

Spiritual Retreat.—A retreat for the congregation of St. Paul's, Ellicott's Mills, was opened on the 10th of September and closed on the following Sunday. The exercises were conducted by the Rev. J. P. Donelan.

First National Council of Baltimore.—On the 23d September, the Most Rev. Archbishop Eccleston issued letters to the Most Rev. and Rt. Rev. prelates of the United States, for the convocation of the first National Council of Baltimore.

St. Charles' College.—This institution, situated fifteen miles from Baltimore, on the Frederick road, is a preparatory seminary for the education of boys who evince a disposition for the ecclesiastical state. It will be opened on the 1st of November. This announcement will no doubt fill with joy the hearts of all good Catholics, at the prospect of additional facilities for securing to the church many of those vocations which till now, for the want of the necessary safeguards, have been unhappily lost.

Terms:—For board, tuition, washing, mending, use of books, &c., per annum, payable semi-annually in advance, $100. For clothing $30. No extra charges.

Further particulars next month.

Diocess of Philadelphia.—*Interesting Ceremony.*—The interesting ceremony of giving the pallium to the Most Rev. Dr. Kenrick, the newly created archbishop of St. Louis, was performed by the Bishop of Philadelphia, in St. John's cathedral, last Sunday, September 3d. The Rev. Mr. Sourin preached an appropriate discourse on the occasion.

Dedication.—In accordance with previous announcement, the new church at Trenton, N. J., was dedicated on the 27th August, by the Very Rev. F. X. Gartland. We have received no account of the particulars of the occasion.—*Catholic Herald.*

Diocess of Pittsburg.—*Laying the Corner Stone.*—On Wednesday, 23d August, the bishop laid the corner stone of a new church at Ebensburg, Cambria county. The frame church which was there for some years was becoming ruinous. It is now to be replaced by a handsome brick church, designed by Haden Smith, of Hollidaysburg. Several clergymen assisted on the occasion, and the Rev. T. Mullen, of Johnstown, delivered an eloquent discourse.

On the following Sunday the bishop blessed the corner stone, and laid the foundation of the new Franciscan monastery, near the town of Loretto. The ceremony was a most interesting one. The whole congregation moved in procession from the parish church to the site of the intended building. The solemn chaunt of the psalms by the clergy and the brothers, who walked in the habit of their order, the hymns and prayers recited by the different religious societies, and the members of the congregation at large, were most striking. The bishop performed the ceremony and preached. None but Catholics live in the town of Loretto, nor within some miles around.—*Pittsb. Catholic.*

Reception.—On the Feast of the Assumption, in the chapel of the convent of the Sisters of Mercy, three other devoted ladies were received among the pious band. The names of the late postulants are: Miss Margaret McCreedy (Sister Mary Ignatia), Miss Josephine Quinn (Sister Mary Alphonsa), and Miss Kate McGreal (Sister Mary Angela). Bishop O'Connor, assisted by several clergymen of the diocess, presided at the ceremony. We wish the novices a thousand blessings.—*Ibid.*

Diocess of Cincinnati.—*Episcopal Visitation.—Portsmouth.*—There were twenty-five persons confirmed here on Sunday and Monday, last of July. The congregation has been much increased by French and some German immigrants, and a society formed to pay off debts still hanging over church and presbytery.

West-Union, Adams Co.—Bishop preached in court house and confirmed, at the residence of Mr. Hassan, three persons, one a convert. *Cherry Fork*—four confirmed. *Ripley*, bishop preached in the college hall, and confirmed fourteen in St. John's church, near the town. *Pine-Grove furnace*, forty confirmed, on 6th August. An Ohio lady received into the church, and two or three other converts came for instruction. Catholics begin to abound at the furnace, in Scioto and Laurence counties. The church of St. Laurence, Laurence county, is already too small for the congregation, and a lot has been donated and also two or three

hundred dollars promised by the Messrs. Dempsey, proprietors of the Etna furnaces for a new church and school house. The bishop preached in the school and meeting house, at Etna, at the invitation of the aged and wealthy Mr. Dempsey, who was born of Catholic parents and baptized in the church, but whose sons, daughters and numerous grand children have never been baptized, owing to their distance from a church. Who can tell how many have been so lost to the truth—or adequately thank God for facilitating the return of many to it? *Nota Bene*—Laborers are much wanted at all these furnaces. They are paid good wages, allowed house, fuel, and as much garden as they choose to enclose and cultivate, and the country around is remarkable for pure air, pure water and health. What a shame that so many able bodied men should be seen idle in our streets and reduced to the ignominious resort of begging, when they might so easily obtain employment and all these privileges so near the city. The Pine-Grove is only five miles from "Hanging Rock," on the Ohio river, and the Etna furnace but four miles from Pine-Grove. There is church once a month, and the very best kind of virtuous, industrious, Catholic society.

Gallipolis.—We have never passed this place, on the River, without a feeling of sadness. It seemed to us as if it was forsaken of God! We trust in his mercy that a new and better day has at length dawned upon it. A grand-daughter of one of the oldest of the original French colonists has joined the church, (the daughter of the eminent member of congress, Mr. Vinton), and a few of the worthy French settlers, or their sons, desire to see a Catholic church erected. They avow only temporal motives, but intimate that these may be followed by such as are of an infinitely better kind. We had no facilities we knew of for offering the holy sacrifice in a town where all were once, at least, baptized Catholics; but we afterwards, although too late for this occasion, discovered with heartfelt pleasure that a most respectable and fervent German Catholic, M. Dages, had recently moved hither with his family from Portsmouth, who would have preferred to any earthly treasure that his residence should have been so highly honored. We must not close this notice of a place which has been the object of many an earnest prayer, without expressing our deep obligations to Peter Menager, Esq., and his estimable family for many acts of kindness and encouraging words for the future. God grant that the hopes so excited may be realized and that, with true faith and piety, a town and country possessing so many resources for prosperity may prosper!

St. Joseph's, four miles from Wilksville and twenty from Gallipolis, built on the land donated to the church by the worthy Mr. Quinn, deceased, has much increased. There were fourteen confirmed. And we had here the consolation of meeting a family of Irish origin, consisting of twelve persons, who had been raised in Kentucky, far away from the church, and, if at all educated in religion, in a false one, who located here, and are all coming into the bosom of the true church. One, a young lady, was publicly baptized and married to an Irish Catholic during our visit. The hills around are healthy. A stream of purest water, a stratum of coal, another of iron and another of limestone, under a tolerably fair vegetable mould are frequently found on the same hill side. Land can be obtained at from two and three to seven dollars per acre.

From *Wilksville* to *Pomeroy*, Meigs county, twenty-five miles; here we found the foundations of a new church solidly built of stone, far above High Water mark. Catholics are crowding in here in considerable numbers, fifty or sixty persons went to holy communion at the house of Mr. Gibbins, where the holy sacrifice was offered, and seventeen persons were confirmed. The bishop preached to large and attentive audiences, among whom were a few Protestant ministers, at 3 P. M. and again at 7 in the evening in the old court house, which now belongs to a Lutheran or Dutch Reformed congregation as a meeting house.

Marietta—nineteen confirmed. A school house and a new church are wanted here. We hope to see the congregation make a successful effort to build, immediately, the school house.—*Catholic Telegraph.*

There were fifteen persons confirmed at St. James' church, Meigs' creek, of whom five were converts. The grand-mother, the daughter, and three grand-children, were here, all at once, presented, or offered for the sacraments. At St. John's, Millersburgh, St. Dominic's, Guernsey, St. Michael's, Archer's Settlement—about fifty confirmed. These congregations, especially the first and last, continue to prosper—but in all there is improvement, and hope for the future. St.

Dominic's has no resident pastor, and yet we hardly know where more good might be done by a devoted missionary than in that good congregation.

Sunday Creek—St. Francis—Thirty-four confirmed, of whom three intelligent men and one or two ladies were converts. *Monday Creek*—St. Peter's, a new and handsome church, of cut stone, roofed in, but not completed—all this, in great measure, accomplished by the zeal and generosity of one Catholic, who built the church without calculating when or how payment could be made. There were five or six confirmed. Zanesville—St. Thomas—Sixty-four confirmed in the forenoon, and sixty-two in St. Nicholas in the afternoon. These two congregations, especially the latter, have considerably increased since last visitation. Among the former were nine converts, and six in the latter. The church of St. Thomas is still unplastered, but around it several valuable improvements have been made. The congregation of St. Nicholas find it necessary to build a new school house, which, in a few days will be commenced; and this done, they will next—but not this year—enlarge the church. At St. James', Taylorsville, there were six confirmed.—*Ibid.*

Diocess of Louisville.—*Consecration of the Right Rev. Bishop Spalding.*—The long expected day of the consecration of a new coadjutor for the diocess of Louisville had at length arrived. On last Sunday, the feast of the Holy Name of Mary, we had the happiness to witness that most imposing and august ceremony in the Catholic church—the elevation of a member of the priesthood to the sacred hierarchy. That day so pregnant with happy expectations was unusually brilliant, and it will long be remembered in Kentucky. Early in the morning the streets of our city were crowded with a multitude of people, wending their way towards the Catholic church. Long before the hour appointed for the ceremony, the sacred place was filled to overflow, hundreds, we might say thousands, of persons remaining deprived of the pleasure of beholding it for want of room.

To attempt to give an adequate idea of that imposing ceremony would be a presumptuous and useless undertaking on our part, as we do not think we could do justice to the subject. There were present on the occasion the Most Rev. Archbishop of St. Louis, two bishops, besides the consecrating bishop, and the bishop elect, and thirty-eight clergymen. Among these were the Very Rev. Father Badin, the Very Rev. Mr. De Saint Palais, administrator of the diocess of Vincennes; the provincial of the Society of Jesus for the West, the Very Rev. Father Elet; two more members of the same society, three members of the order of St. Dominic, and the Rev. prior of the Trappist Monastery of Melleray, in France. There were likewise two priests from the diocess of Cincinnati, and two more from the diocess of Vincennes. The earnest desire of all to see the Venerable Bishop Flaget officiate was accomplished. According to previous announcement he acted as bishop consecrator, assisted by the right reverend bishops of Philadelphia and of Nashville. The attending officers were as follows: ecclesiastical notary and assistant priest, the Rev. Mr. M'Gill; deacons of honor, the Rev. Messrs. Hazeltine and B. J. Spalding; deacons of office, the Rev. Father Paulin and the Rev. Father Emig, S. J.; master of ceremonies, the Rev. Father Elet; assistant master of ceremonies, the Rev. Mr. Lavialle; chaplains, to the Most Rev. Archbishop of St. Louis, the Rev. Mr. Durbin, to the Rt. Rev. Bishop of Philadelphia, the Rev. Mr. Deparcq, to the Rt. Rev. Bishop of Nashville, the Rev. Father Jarboe, to the Rt. Rev. Bishop elect, the Rev. Mr. Quinn. About twenty-five clergymen were vested in chasubles.

At nine o'clock, every thing being prepared, they all formed themselves into a procession, and how imposing was the spectacle, when, thus dressed in rich attire, they proceeded slowly and gravely through the yard, from the vestry towards the main door of the church, and advanced through the middle aisle into the sanctuary, where every one took the place assigned to him! The different ceremonies prescribed by the "Pontifical" were then begun and gone through, with that imposing solemnity and that inspiring grandeur so peculiar to the Catholic church. They were interrupted only by the consecration sermon, which was preached, at the usual time, by the Most Rev. the Archbishop of St. Louis. He took for his text the 18th, 19th, and 20th verses of the 5th chapter of the 2d epistle to the Corinthians, and his subject, which he treated with a peculiar clearness, solidity, close reasoning, and force, and purity of language, was the "*Nature and the Perpetuation of the Apostolical Ministry.*"

The whole ceremony lasted about three hours, during which a most perfect order

reigned in the vast assemblage that filled every part of the church; and we take pleasure in paying here a sincere and well merited compliment to our brethren of the different Protestant denominations, whose becoming reverence in the sacred place, and religious deportment on the occasion, are deserving of the highest encomiums.

At half past four o'clock in the evening vespers were celebrated with an unusual pomp, the newly consecrated bishop officiating pontifically, and the other bishops and the rest of the clergy being present, and singing the psalms alternately with the choir. They were followed by an eloquent and impressive address from the right reverend bishop of Philadelphia, on the ceremonies of the church, and service closed with the solemn benediction of the most holy sacrament given by the officiating bishop.

The right reverend bishop of Cincinnati was prevented from attending, by appointments which he had made for the visitation of his diocess previous to the arrangements of the consecration, and the right reverend bishop of Charleston, being unavoidably detained on the way, reached Louisville in time only for the evening service. These circumstances were regretted by all.

Thus was, amidst the sympathies of several of the brightest ornaments of the American hierarchy, a new prince created in the church of God; and thus, amidst the good wishes, and the earnest prayers of the Catholic clergy and laity of Kentucky, was a new bishop given to our diocess, whom his virtues and his talents have destined to be the support of the right arm of one of the most truly apostolical and the most venerable prelates of his age, and afterwards to succeed him, and to be like him the model, the pastor, and the father of this portion of the flock of Christ.—*Cath. Advocate.*

Good Shepherd's Convent.—On the 10th of August, the feast of St. Laurence, Sister Mary Martha made her religious profession in the chapel of this convent, and Sister Mary Philomena on the 28th of the same month, the feast of St. Augustine; the Right Rev. Dr. Spalding officiating on both occasions.

A spiritual retreat was lately given to the penitents, at the close of which four were baptized, three made their first communion, who had been baptized several months before, and twenty-two in all went to holy communion.—*Ibid.*

Diocess of New Orleans.—*Confirmation.* On Sunday, August 6th, the Rt. Rev. Bishop Blanc confirmed seventy-three persons in the church of the Annunciation, New Orleans. August 12, he confirmed one hundred and fifty-one in the Cathedral.—*Prop. Cath.*

Laying the Corner Stone.—On Sunday, August 6th, in the afternoon, Bishop Blanc, assisted by several clergymen, blessed and laid the corner stone of the new parish church, to be erected on the lot of the female orphan asylum, in New Orleans. The church is to be under the invocation of St. Theresa. Its erection will be a great convenience to the sisters and two hundred orphans, who hitherto have had no other chapel than an apartment in the asylum.—*Ibid.*

Diocess of Boston.—*Confirmation.*—On Sunday, July 23d, as we learn from the *Catholic Observer*, the Rt. Rev. Dr. Fitzpatrick confirmed one hundred and sixty persons in St Mary's church, Lowell. Lowell has three Catholic churches.

Burning of a Church.—On Friday morning, about 2 o'clock, flames were perceived issuing from the tower of the new church of SS. Peter and Paul, in South Boston, under the pastoral charge of the Rev. Father Fitzsimmons, and in a short time the entire building was enveloped in flames. This magnificent structure, now a shapeless heap of blackened ruins, was one of the most chaste and beautiful churches in our country,—and will prove, we fear, an irreparable loss to the city as well as to the Catholic community. By some, the conflagration is thought to have been the work of an incendiary, and by others, which is more probable, to have caught from sparks from another fire, raging at the time in Sea street. The following is from the Daily Evening Traveller of this city:—*Catholic Observer.*

"The Boston fire department were promptly on hand, but unfortunately were not able to save this beautiful building from total destruction. Their efforts were, however, successful in arresting the further spread of the flames, though the Orthodox and Universalist churches were in great danger, and narrowly escaped being burnt. Indeed the former was at one time on fire in the belfrey, but the flames were seasonably put out.

"The dwelling house of the Rev. Mr. Fitzsimmons, adjoining, took fire and was partially damaged, and the occupants of all the houses in the neighborhood had hard work to save

them from catching fire. The burnt church was a substantial stone building, erected some five years ago. Its entire cost was about $75,000, and its interior decoration was of the most elegant and costly description. An organ built by Appleton at an expense of $4,500, and a beautiful crucifix by Ball Hughes were burnt. The vestments and altar furniture were saved. The insurance, as we learn, is as follows: at the American office, $20,000; National, $10,000, New England, $10,000. The Firemens' office had $3,000 on the organ."

OBITUARY.

DIED, at the convent of Mercy, Galena, Illinois, on the evening of the 14th August, Sister MARY GERTRUDE MAGUIRE, aged twenty-three years.

The deceased was born in Harrisburg, Pa., and from her infancy gave proofs of that deep piety and devotion, for which, in after life, she was distinguished. In obedience to the call of divine grace, she withdrew from the world to the convent of Mercy, established in Pittsburgh, where she entered the novitiate, and received the white veil at the hands of the Rt. Rev. Dr. O'Conner.

She was one of that courageous and devoted little band sent out, about two years ago, by the Rt. Rev. Dr. O'Conner, to the late and much lamented Dr. Quarter, bishop of Chicago. She made her solemn professions, and took her last vows, on the 21st of November, 1846, in the cathedral of Chicago, in the presence of the same venerable deceased prelate, and was appointed by him, shortly before his death, as one of those good sisters, who were to form, at Galena, a branch house of that invaluable order of religious ladies, but which was not established until after his death.—*Pittsb. Catholic.*

DEPARTED this life on the 16th Aug., in the convent of St. Mary's, Somerset, Sister CATHARINE BECK, in the 33d year of her age.

In recording the death of Sister Catharine, it is with pleasure we have it in our power to say, she died the death of the just, so far as it is in the power of those who knew her well to judge; endowed with every disposition of a true and faithful religious, she was a model for all in her community, in the strict practice of the duties of her vocation. She embraced the order of St. Dominick on the 15th of August, 1835, and on the 30th of August, 1836, made her solemn vows, taking St. Catharine of Sienna as her Patroness. She was a native of England, of respectable parents, being niece of Right Rev. Bishop Walsh, of the midland district, England. She was, indeed, of rare virtue before she entered the order, and endeavored to advance daily in the paths of perfection.—*Catholic Telegraph.*

DIED, on the 20th of August, at the Orphan Asylum, N. Orleans, SISTER LORETTA, aged forty-two years. The deceased was born in Ireland, but came at a very early age to America, and afterwards joined the community of Sisters of Charity, at Emmitsburg. In 1834, having been thirteen years in the society, she was sent to N. Orleans, where she remained till 1840. She was then recalled to St. Joseph's, to fill the office of assistant mother; but on account of her delicate health she soon returned to N. Orleans, where she presided for some time over the charity hospital, and afterwards founded the free school near the asylum. In 1844, the society of Sisters of Charity having been distributed into provinces, Sister Loretta was appointed visitatrix of the southern province, and founded the novitiate of Donaldsonville, which she directed till the period of her death. Gifted with a sound judgment and rare prudence, and possessing the religious spirit in an eminent degree, she was qualified to render the most important services to the society of which she was a member.—*Prop. Catholic.*

DIED, on the 2d September, at N. Orleans, the Rev. PETER CHAKERT, of the congregation of the M. Holy Redeemer. This zealous and amiable clergyman was born in 1808, in Bohemia. At the age of 24 years he entered the congregation of the Most Holy Redeemer, and was raised to the priesthood in 1834, soon after which he was sent to the U. States. Here he labored for several years, in missionary duties, in Pennsylvania, Ohio, Illinois, and other parts of the country, where he distinguished himself by his active zeal and fervent piety. In 1844 his merit pointed him out as a fit person to preside over the Redemptorist congregation in this country, and he was accordingly appointed to that office, which he filled for three years with credit to himself and advantage to his community. In the fall of 1847 he was appointed to the pastorship of the church at Lafayette city, N. Orleans, where he endeared himself to all who knew him. By exposure, in visiting the sick, he contracted a congestion of the lungs, which in the space of four days terminated fatally. He was buried on Sunday the 3d of September, in the church of which

he had been pastor, amid the regrets and prayers of his devoted flock.

DIED on the 30th July, Sister STELLA (Hopkins), of the society of Sisters of St. Joseph, Emmitsburg.

FOREIGN.

GERMANY.—*Question of Religious Rights.*—On August 21, the diet at Frankfort commenced the discussion of those articles of the project of the fundamental rights, which relate to the question of religion. The report of the committee was to the following effect:—

"Every German has a right to the entire freedom of conscience and of religion.

"No obstacles can be placed in the way of the public or private exercise of any form of worship. Every crime or offence committed in the use of this liberty shall be punished conformably to the law.

"The extent of civil and political rights cannot be limited or modified by any religious confessions whatever. Such confession can in no case withdraw itself from the duties prescribed by the laws of the state.

"Germans have the right of constituting themselves into new religious sects. Such sects have no occasion to be formally recognised by the state.

"No person can be compelled to celebrate any religious ceremony or act whatsoever.

"The validity of marriage results from the civil act; the nuptial benediction shall not take place till after the completion of that act.

Four amendments have been presented, on the 4th of these paragraphs, by several members belonging to the minority of the committee:—

"1. Religious associations, as such, are independent of the government. This arrangement applies as well to the associations actually existing as to those which may hereafter be formed. They rule and administer their own affairs.

"2. The same amendment, with the last sentence thus amended: 'their *internal* affairs.'

"3. Every religious association has the right of itself of ruling and administering its internal affairs without the participation of the state. The ratification of the state is not necessary for the nomination of the functionaries of the state. The *patronage of the state* (*i. e.*, the nomination of the seigneurs of the villages, the municipal councils and others) is abolished.

"4. The state cannot grant privileges to any religious association. There is henceforth no state religion."

Forty-two other amendments were proposed. In the sitting of the 21st, M. Philipps, one of the professors of the university of Munich, deprived by means of the intrigues of Lola Montes, M. Vogel, Catholic *curé*, and M. Déringer, one of the most eminent members of the faculty of Bonn, energetically defended the liberty of the church and of religious associations. "If we wish for the unity of Germany," said M. Philipps, "we must restore the primitive independence of the church."

MM. Weissenborn and Biedermann, who are attached to other parties, expressed themselves in the same sense. The last especially had no fears about any dangers of this independence, because liberty would know how to vanquish them.

M. Paur, professor at Neiss, in Silesia, feared, on the contrary, the dominion of the church, from the time that he entered on public life, and asserted that thence arose to the state the necessity of providing safeguards for its rights. This speech was supported by others, who showed themselves still more vehement in their fears about the influence of the clergy; and used the arguments familiar to men who only seek for liberty for themselves.—*Tablet.*

The Church in Germany.—The recent debate in the Frankfort diet, on the question of religious rights, will be read with painful interest, as the beginning of a struggle in the field of German politics, even of greater moment than that which has terminated so calamitously in Switzerland. The present is the age of the reconstruction of nationalities and of the formation of a completely new system of international law. Every where it is required to adjust ancient institutions or ideas with circumstances hitherto unknown; each nation in turn has to make its "concordat" with the church. The enemies of the church meet her in different countries under somewhat different aspects. Thus in Switzerland we beheld opposed to her a Protestantism which had lost every fragment of its ancient creed except a hatred to the Catholic church incompatible with its professed opinion of her weakness; we saw a subtle and unscrupulous policy recklessly making use of a bare majority to take away from the rest the inheritance of their faith, the rights of their citizenship. In the exercise of mere power, they have sup-

pressed abbies and communities; they have extinguished the lights which had burned for centuries before the altars, symbols not only of the Divine Presence which was there, but of the social happiness and peace which is now dimmed or extinguished in their ruins. A unitary centralising system of national reconstruction implies much discontent and suffering in those very words; but if we add to the venerable and salutary feelings thus destroyed, the breaking up of old and useful foundations, partly from infidel jealously, partly from avarice, partly from the insolence of power; if we add the immediate misery brought upon the poor religious, driven out to spend their old age in penury; the future deficiences, which will be felt, as in England, centuries hence, from the drying up of such a source of relief; the constant discomfort and sense of degradation caused by the presence of troops from one canton enforcing upon another, and maintaining in it, a system of policy abhorred by all but the bare majority—we surely derive from the whole an idea which little recommends this particular aspect of social change to our sympathy or respect. The external condition of Catholic Switzerland at this moment might almost be described as one of quiet misery; in that narrow field the enemies of the faith have obtained a complete material triumph, which is still going on, in the successive suppression of religious associations, leaving only for the church that slow but certain victory which is obtained by the patience of suffering.

In Germany we meet with a fresh element, different from any either in Switzerland or France. In the two latter countries there has been little or nothing of the merely schismatic spirit. All has been either avowed infidelity or tenacious faith, except so far as a tinge of Gallicanism might at intervals, and in individual minds, weaken the latter. The movement, however, of Ronge and Czerski, in 1844, was quite as much of a political as of a theological description, and was an attempt to dress up a religion which should be independent of the holy see, should fall in with German nationality, and retain just so much of externals as to please the somewhat artistic and æsthetic predilections of the German mind. To any thing like a creed this incongruous "German-Catholicism" had no sort of pretensions. The several "confessions of faith," issued in that year of miserable and purile apostacy, contented themselves with calling various principles of the Catholic church "nonsensical," or other like epithets of summary condemnation, but had not even the character of grave, deep, and earnest heresy. They showed a vulgar animosity to the faith, but evinced not so much religious delusion as a deplorable absence of all religiousness. It might well, therefore, have been expected that this movement would have had no very permanent effect upon the German mind. The intellect of Germany is, in speculation, very fearless of consequences; it is prone to indulge in what appear dreamy and mystical researches, but which in reality are thoroughly real, only beyond the average fathom of those whose nature does not lead them to such abstruse investigations. If one viewed this temper in combination with their natural love of externals, which Lutheranism has stripped off religiousness without destroying it, as Calvinism did, one might have imagined Germany would have despised the superficial heresy of Ronge and Czerski, and that it would have died away imperceptibly. Very recent events, however, hardly bear out this view, although, in the volcanic agitations which have convulsed Europe within the last few months, public attention has been withdrawn from the subject. The coincidence of the debate in the diet of Frankfort on the question of religious liberty, with the reappearance of Ronge's party at Vienna, is sufficiently significant. That party is imitating Luther's vehemence in declaiming against the cloister and the confessional, much as Ledru Rollin may try to reproduce Robespierre and Marat. But the cry which really recommends them to modern Germany is that of "a Synodal Church;" the reformation they are seeking to carry out is not theological, but political. For faith they care simply nothing. Catholicism is in Germany as in Switzerland and France, the only system in which any thing approaching to faith is to be found; it is not too much to say that it will ere long be the only system even claiming to be Christian. The nationalizing party in Germany would be very ready to leave Christian faith in the hands of the Catholics alone. They cannot do without a public religion, and all they require is, first, that it shall be thoroughly national and secular, and next, that it shall be vague enough to comprehend all, from the Pietist to the philosopher. The national theory (applying that word in a certain limited sense, because

nationality, rightly understood, is indeed connected with our noblest feelings, and is to be held in reverence),—the national theory, in the sense in which the Swiss and German democrats understand it, is essentially unitary in every respect; as it absorbs all local government into the iron despotism of the central authority, so it seeks by all means to crush and abrogate the independence of the church, and completely to merge it in that of the state. Such was the tendency of Protestantism from the very beginning. Witness the indignation Henry VIII and his archbishop sought to infuse into the English people at the idea of their being controlled by an "Italian Priest." Such was the policy of Gustavus Vasa, such that of Christiern III, all alike ending in the utter slavery of religious bodies generally to the state, the Catholic alone retaining a freedom of which neither the rack nor the axe could deprive him, that faith which indissolubly bound him to the rock of Peter. We have witnessed the same history repeated in Switzerland, and we shall probably see it in Germany also, with the difference, that the power which is now grasping at despotism is a centralizing diet, whereas, in the sixteenth century, it was a king; of this spirit there seems much more in Germany than there is in France, and we proportionately augur sadly of the sufferings in store for the Catholic church in that vast empire which is now forming itself into being. More than three months ago it was boasted by the Protestant party in Bavaria that the main objects of the Frankfort diet being to secure the political unity of the German people, the basis of this unity was to be the transformation of the Catholic church in Germany, into a schismatic national community, independent of the see of Rome, one of the measures towards this end, being the total abolition of all the religious orders, whatever the purposes of their institution. In Baden there is a movement, looking in the same direction, and large enough to be called serious, in favor of doing away with the celibacy of the clergy. In the presence of these facts, how strange it seems to remember that at the breaking out of the Austrian war, the holy father was by some called timid and scrupulous, for his most just and wise forbearance of making any declarations which might have precipitated the schism which is now threatening to take place! His charity to the souls of his children was counted as cowardice. It will be sufficietly evident to any one reading the debate at Frankfort (given in another part of our columns), more especially the speech of Mr. Beisler, the Bavarian minister of public worship, that the idea of a German schism will not be lost sight of, and no less certain is the haughty foresight of M. Vogt, that such a political church, cannot for any great length of time energize, that it will be swept away by a consistent rationalism, which no power but that which is beyond nature—no power but the living ideas of Catholicity can overcome. One can understand the disdain with which a Vogt or a Proudhon must look upon those who are attracted by the more timid fiends of Protestantism or "German-Catholicism," a feeling how different from the deep hatred which glows in their bosoms at the name of the holy Society of Jesus. The principles proposed by the committee of Frankfort, as well as those laid down in the draft of the Prussian constitution, are characterized by all that elasticity by means of which "the liberty of all" is reconciled with the thraldom of the Catholic worshipper. "No obstacle is to be placed on the exercise of any public or private worship;" yet, "any offences committed in the use of this liberty shall be punished conformably to the law." "No civil rights shall be limited by any religious profession," yet, "in no case shall any religious profession free persons from the duties prescribed by the laws."

The second thing which the Germans appear to aim at in the superficial theory of Neo-Catholicism seems to be a system of doctrine loose enough to take in all particular forms of heresy, and at the same time affording a certain scope for that religiousness which they allow as a fact or phenomenon of the human mind. This is what the late king of Prussia tried on a comparatively small scale when he amalgamated the Lutheran and Calvinist confessions by his royal ukase, and is now attempted in a larger field by the Frankfort diet. It will, however, be speedily found that no real or permanent sense of religion is attainable without a fixed and definite belief; and Catholicity itself, without its dogmatic ideas—Catholicity, without its great ascertained principles, permeated alike by ardent love and undoubting faith; Catholicity, without that spring and basis of vitality which the meanest Christian soul possesses by its communion with the chair of Peter, would cease to be Catholicity; it would become poor, tame, and passionless,

like Anglicanism, or any other of the outworn political or fanatical formations of the sixteenth century. Not that these absolutely die. No; they may exist, like dead branches fallen from the tree, as Nestorianism has existed from the days of Theodosius. But not the less for ever will Catholicism be Christianity and Christianity Catholicism.—*Ibid.*

The Question of Religious Liberty.—The draft constitution of Prussia comprehends the following articles relative to the liberty of worship and of instruction:—

"Art. 16. Participation in civil and political rights can in nothing be affected by religious profession of individuals or their affiliation to any religious society whatever: the accomplishment of civil and political duties shall no longer be affected by these circumstances. Liberty of creed and of worship is guaranteed to all Prussians.

"Art. 17. Every religious society is free and independent before the state, as to its internal affairs and the administration of its revenues. The relations of these societies with their chiefs are free. The promulgation of their ordinances is subjected to no other conditions than any other publication.

"Art. 20. Every one is free to teach and to found educational establishments. Preventive measures are prohibited in this respect. Parents and tutors are held responsible for giving elementary instruction to their children and pupils; but they may have them instructed and brought up where they will, and this right can in no manner be restricted.

"Art. 21. The expense of the establishment, maintenance, and development of the popular schools, is borne by the communes and subsidiarily by the state.

"Art. 22. The public popular schools and all other public instructional establishments, are placed under the control of special authorities, and are free from all ecclesiastical control.

"Art. 23. A special law concerning teaching regulates the whole of this matter in conformity with the principles thereupon laid down."

The Catholic association formed at Cologne has addressed a strong protest to the national assembly, complaining that the draft of the constitution does not expressly guarantee the inviolability of the property of the church, and that, instead of granting unlimited liberty of teaching, it places the public establishments for instruction under the control of special authorities, and frees them from ecclesiastical authority. This protest thus concludes:—"The national assembly cannot wish to place three millions of Catholics under a constitution which would make them, from the bottom of their conscience, bless the day when they should be permitted to abandon a state to which they have hitherto belonged."—*Ibid.*

Spain.—*Ecclesiastical Property in Spain.*—It is already known that the queen of Spain has, by decree, suspended the sale of the property, of all descriptions, belonging to the commanderies of the four military religious orders—the hermitages, sanctuaries, brotherhoods, and associations. The true reasons of this suspension, and their importance, will be best learnt from the report of the Junta appointed to propose a mode of arranging the questions that had arisen between the church and the state. This report bears the signatures of Manuel Joachim, bishop of Cordova; Paul, bishop of Valencia; Joseph, bishop of Lerida; Manuel de Seijas Lozano, Eleuther Juantorena, Pedro Reales, and Ventura Gonzalez Romero.

The Junta consider as unquestioned the right of the Spanish church to be honourably endowed by the state: the right of the church is unassailable, the obligation of the state binding, and the means ought to be equal to their end. The means of endowment ought to be stable, and not exposed to fluctuations—so far, at least, as is permitted by the natural instability of human affairs. The consequence of this principle would be to give a new form to the immovable or real property which the church now possesses, in virtue of the settlement of 1845, which, experience proves, does not produce a constant and sure revenue. The interest of the church, then, would counsel the sale of her real estates for a perpetual rent, and of her other property for cash, to be invested in the funds or other sure security.

The principle of the alienation of church property being admitted, the endowment of the clergy is, in the opinion of the Junta, singularly facilitated, without bearing on the nation directly or excessively. The inconveniences of mortmain being guarded against—inconveniences exaggerated by the opinions of the age—there will be no great difficulty in allowing the church the right of succession, under proper precautions. Neither is there any thing to hinder the consigning to her for

sale the property of the brotherhoods and associations; for nothing can be more natural than to devote to that object property which, though not of an ecclesiastical nature, was destined for religion. The Junta has also turned its attention to the commanderies of the military orders and that of St. John. Their estates, whatever vicissitudes they may have passed through, are properly ecclesiastical, as were the orders to which they belonged. They were handed over in perpetual administration to the kings of Spain, in their quality of perpetual grand masters; their revenues were given up for certain public necessities, and at last the holy see permitted the sale of a part of them. If such estates as are not already secularised were sold, by way of a rent charge, an important resource would be gained for the endowment of the church and its ministers.

This concession would moreover avert an imminent conflict; for when the holy see had shown itself so ready to oppose its apostolic authority to the settlement of the questions already in agitation, prudence would counsel that others should not be raised, as to the alienation of property without consent of the church.

A serious difficulty would prevent the entire fulfilment of the wishes of the Junta, in that a portion of the lands, those of the commanderies of St. John, had been set aside for the extinction of a loan contracted by the state. Sensible that one particular obligation, however preferable and sacred it may be, cannot be attended to at the absolute neglect of other obligations of the state, the Junta conceives it would be a conciliatory course to exclude from the proposed measure the commanderies that have been applied to the public use, and that the holy see would assent to that course.

The Junta had not forgotten those venerable religious, virgins consecrated to the Lord, that excite the sympathy of every Spaniard. The estates which they had possessed, and whose sale had been suspended, were administered by the state. Their revenues were decreasing every day, and their value deteriorating; and would disappear without profit to any one, leaving on the state the obligation of paying their pensions to these ladies. Let those estates, then, be sold, to be paid for in government bonds, to be withdrawn from circulation, and separately funded as a three per cent. stock, the dividends to be paid to the general corporation of the religious. This plan would ensure the support of the ladies, and prevent the destruction of their property, while the creditors of the state would have a means of realising their demands.

To avoid conflict and fresh disagreement, the Junta conceives that the co-operation of the holy see should be solicited for these measures. It is high time that a safe road should be chosen, and that obstacles should be smoothed instead of being invited. The holy see, that great and magnificent institution, the corner stone of Catholicism, has never been swayed by narrow views or paltry aims. Exalted high above the sphere wherein mundane interests clash, it guards the doctrine and supports the interests of the church; but it never ceases to lavish its treasures in favor of the people. The measures proposed by the Junta are entirely in accordance with the constant spirit of the church, that has ever looked on its patrimony as the patrimony of the poor. It cannot be doubted, therefore, that the church and its universal pastor will rejoice to see these lands portioned among the laboring and virtuous poor, who, issuing from wretchedness, would have a field to cultivate and a roof to shelter them, which they would owe to the goodness of her majesty and to the munificence of the vicar of Jesus Christ.

The Junta firmly trusts that so it will be, having for guarantee that solicitude which the apostolic delegate always evinces to conciliate the interests of the state and the church. Her majesty is entreated not to delay her course in that path wherein she will encounter the blessings of her people. Thousands of families would be provided for by dividing these lands into small lots, charged with a rent for ever; and the state would change into proprietors a mass of misery deserving the care of the church and the government.

Eight resolutions follow, formally embodying the above recommendations.

From Madrid, our correspondents state that M. Mon has commenced his administration with the announcement of some financial reforms, which it is hoped, rather than expected, he will be able to carry out. His principal plan, an excellent one if he will be able to carry it into practice, is to reduce the expenditure and reform the tariff.

The rumors of further changes in the cabinet have ceased. The cortes are not to be called together before November or December.

An insurrection, it is said, was expected to break out in Seville before the confinement of the duchess of Montpensier. A column of 500 infantry and 100 horse, commanded by General Lersandi was about to march from Madrid against the faction of Pico in La Mancha, which has always been described by the ministerial journals as consisting of only 20 or 30 at most.

An English gentleman, name not known, shot himself on the 6th in Madrid.

We learn that the revolutionary party in Catalonia were again becoming formidable. They had blockaded Berguin in that province, for refusing to pay its quota of a contribution imposed. Troops were fast leaving the capital to put down the movement.

LATER NEWS.

Boston, *September* 24.

The steamship Acadia arrived at her berth this morning at half past 5 o'clock.

The queen addressed parliament from the throne on the 5th inst., and has since taken her departure for Scotland.

The visit of Lord John Russell to Earl Clarendon seems to furnish almost the only theme for speculation amongst the Irish politicians. The premier landed at Kingston on the afternoon of the 1st inst., and was received with a certain degree of respect. Demonstrations of applause and disapprobation seem both to have failed.

Ireland continues in a state of tranquillity.

Italy.—*Rome.*—On Tuesday, 15 August, the day of the assumption, his eminence, Cardinal Fransoni, prefect of the propaganda, assisted by the Rt. Rev. Dr. MacHale, archbishop of Tuam, and the Rt. Rev. Dr. Nicholson, Archbishop of Corfu, consecrated to the bishopric of Port Victoria in New Holland, Mgr. Serra, a Spanish Benedictine of the congregation of Monte Casino, already apostolic missionary in that island. The ceremony took place in the interior chapel of the propaganda. The students of the Irish college assisted at the ceremony. Mgr. Serra is the first bishop of a vast diocess, erected at the end of last year by his holiness.

On the 15th arrived at Rome the celebrated Abbate Rosmini, founder and superior of the institute of charity, charged, according to the Turin papers, with a mission to the pope from Charles Albert. He occupies the Albani palace.

Cardinal Oppizzoni, Archbishop of Bologna, has issued a circular calling on the faithful of his diocess to assemble in the churches to thank the Blessed Virgin for her manifest intervention in the recent attack on Bologna, when the city was on the point of becoming a prey to the flames.

His holiness, anxious to spread religion and civilization to the east of Africa, has just nominated a vicar-apostolic of Madagascar.

The *Epoca*, of Rome, of the 1st, publishes a circular letter from the Marquis Muli, president of the National Club of Rome, to all the clubs of Italy, proposing a general organization of them by a common statute. On the occasion of the secular anniversary of the death of Saint Joseph Calasanzio, who arrived at Rome in 1648, a triduum was celebrated at Rome on the 25th, 26th, and 27th ult. On the third day the pope went to the church of Saint Pantaleon, and, having administered the sacrament, passed into the contiguous oratory of the college, and, being seated on the throne, published the decree for the beatification and canonization of the Rev. Father Peter Claver, of the Jesuit society. The pope, having received the thanks of the father postulator, replied: "I render thanks to God, who, in these days of so many difficulties, testifies to Italy, and to the world, how much he has at heart his holy religion, by raising up men of fervor in those places where the laborers are few and the harvest is abundant. It is no small encouragement given to us by the Lord, when he gives to our contemplation men who have for so many lustres devoted themselves to enriching the church with new conquests. This consolation is the more grateful, as it is most painful to see in the times in which we live that there is being introduced into all Catholic Italy, and even into the centre of Christianity, Protestantism, not by one accomplice, but by thousands and tens of thousands of accomplices. They manifest the most ardent vows for Italian nationality, and yet in order to promote it, they use the most abominable means calculated only to destroy it. At the moment when Germany, animated with the same spirit, acknowledges that a diversity of religions is the greatest obstacle to the end proposed, inasmuch as the Protestants form projects of a union, there are found in Italy men who, without dreading an immense religious scandal and an immense political danger, presume to introduce the pestilential seed of separation of the unity of faith in order to obtain unity of

nation. This is the point to which passions blindly lead. Let us pray to God that he will disperse this darkness, and, confiding in divine promises, let us recall to our minds that the gates of hell shall never prevail against the church."

Advices from Rome, dated the 5th instant, state that tranquillity continues to prevail in the Roman capital. The pope had received petitions from the northern provinces, demanding that the resolutions of the chamber of deputies relative to the defence of the country and the organization of the army should be carried into execution. The correspondent of the *Times* states that the penury of the treasury is causing considerable embarrassment. An appeal to the faithful is said to have been proposed to his holiness lately, but he said that that resource should only be essayed *in extremis*, and that he still had hopes that his children of Rome would enable him to obviate all his difficulties.

The latest dates from Genoa announce that after much difficulty tranquillity was re-established. From Piacentia news has been received that a most destructive epidemic had broken out among the Austrian troops.

The Austrian conditions of meditations are —the sovereignty of Lombardy to be retained, and no conditional territory to be ceded to Austria. A liberal constitution is promised to Milan and Vienna, under the Austrian viceroy.

The young wife of the hereditary prince of Parma, sister of the duke of Bordeaux, has given notice that she intends to maintain the right of her line in the duchies, having given birth to a son born an Italian, at Florence.

The Roman chamber was prorogued to the 15th November. The pope has resolved to send a representation to the congress on the Italian question.

Desperate Struggle in the City of Parma.—A letter from Turin, under date of the 2d inst., states that the Austrians, having levied a contribution of four hundred thousand florins (£32,000) on the city of Parma, payable in twenty-four hours, and the same not being forthcoming at the designated time, the army, according to custom commenced pillaging the city. The inhabitants, however, encouraged by the patriotic defence of the town of Bologna, rung the tocsin, and flying to arms, a fearful battle commenced. Even the women and children took part in the defence of the city, throwing furniture and other missiles from the windows upon the heads of the Austrian troops. The population of the surrounding country were hurrying to the assistance of the citizens. The result of the struggle has not been ascertained.

French Troops in Venice.—Four thousand French troops are reported to have arrived at Venice.

The accounts from Italy and Rome state that the whole country is in a disturbed and excited state. Tumults had occurred at Genoa, Leghorn and Rome, which were suppressed with the greatest difficulty.

Settlement of the Austro-Italian Question.—The latest advices from Paris, received by the London papers, announce the important intelligence that the French government, on the 7th inst., received despatches from M. Arago, the French minister at Berlin, announcing officially that Austria has accepted the mediation of France and England for the settlement of the Italian question.

FRANCE.—The vicars-general of Paris have published a letter of the sovereign pontiff, written in reply to an address they had sent on occasion of the death of the archbishop. In his letter his holiness says:—"That heroic act of charity has thrown upon the episcopate and clergy of your illustrious nation, of the whole Catholic world, a double and dazzling glory. It rejoices us to think that by the grace of the God of mercy, the soul of the deceased archbishop, crowned in the kingdom of heaven with immortal glory, and united to the choirs of the Blessed Spirit, will not cease to pray and beseech of the most merciful Father of all mercy to shed the abundance of his divine blessings upon France and upon the Christian world, and to preserve His holy church from all calamity."

It is stated that the Abbe Meirieu, grand-vicar of Digne, is about to be elevated to that see, vacant by the translation of Monsignor Sibour to the arch-diocess of Paris. The report that the chapter of Notre Dame had addressed a petition to the pope against Monsignor Sibour's confirmation, is totally unfounded.

The secret consistory, at which the preconisation of the archbishop of Paris is to take place, will be held, it is believed, some day during the present fortnight.

The bishop of Natchez, (United States) has lately arrived at Paris, and is staying at St. Sulpice.

The bishop of Montauban is to be presented for the approval of the holy see as archbishop of Avignon.

The *Drapeau National*, in commenting on the spread of religious ideas in France, states that the brave Gen. Duvivier, one of the victims of the barricades, lived and died a good Catholic, and that General Bedeau more than once received the holy communion during his illness.

Unsettled State of Affairs.—Lamartine has published a defence of himself against the charges brought forward. Gen. Cavaignac has been compelled to deny the intention of suppressing the Paris *Constitutionnel*. This journal and *La Presse* have resumed their fierce attacks upon the government. The latter wages war against the republic in spite of Gen. Cavaignac's declaration that he would not allow the republic to be impeached.

The approaching elections to fill the vacant seats in the assembly begin to occupy public attention.

Emile de Gerardin, the Orleanist editor of the *Presse*, is a candidate with M. Delessert and Marshal Bugeaud. The latter, it is said, has refused the command of the army. If an armed intervention should take place in Italy, indeed, he would not accept any command offered by General Cavaignac.

The *Moniteur* states that the Ottoman government has recognized the French republic, and that General Aupick, the French minister plenipotentiary, presented his credentials to the Sultan on the 26th ult.

The Bonapartists are moving both in Paris and the departments, with the view of electing Louis Bonaparte to the presidency of the republic.

The local disturbances in the provinces continue. They arise principally from an extraordinary tax of 45 centimes imposed upon the people by the provisional government.

A serious quarrel had occurred between Generals Changanier and Cavaignac, growing out of the defection of the national guards, a small portion of each division only having appeared at the reviews on Sunday. A sharp correspondence between them had taken place.

It appears that on the 3d inst., the garrison of Paris, and a portion of the national guard, were reviewed on the Boulevards by General Cavaignac, who was loudly cheered; between seventy and eighty thousand were under arms, of whom about twenty thousand belonged to the national guards, only one battalion being called out from each legion.

Although the national guard was invited to attend the review, in great force, it was found that not more than three hundred men were mustered from each battalion, and in one battalion the number was under two hundred and fifty. This rebuke, proceeding from such a body, has been keenly felt, and has given serious uneasiness to the head of the government.

It is generally understood that several causes of dissatisfaction have led to this species of negative demonstration.

The first and principal is the offensive expression used by General Cavaignac against the legitimate party, and particularly against some legions of the national guard, which, he affirmed, were conspiring against the government.

The second cause was that the government abstained from contradicting a report that was generally circulated of the arrest of two high military functionaries, understood to be Gen. Lamoriciere, minister of war, and Gen. Changarnier, commander of the national guard.

The third cause assigned was the dissatisfaction produced by the distribution of the crosses of the legion of honor amongst the legions of the national guards.

The Paris papers of the 7th inst. state that, notwithstanding the appointment of General Lamoriciere to the command of the army of the Alps, there appears every probability that peace will be preserved.

It appears that General Lamoriciere and M. Marie have been endeavoring, by a transaction with Odillon Barrot, Berryer, and others, to form a fusion of all parties, in which they have not succeeded.

Ledru Rollin is about starting a new journal.

The French Republic.—The acceptance by Austria of French mediation has had a favorable effect, and French funds advanced steadily, closing 3f. 45 a 5f. 71½.

Later intelligence from Paris informs us that the project of the assembly was proceeding much more rapidly and with much greater unanimity than was expected. There seems to be with the majority a desire to have all obstructions towards a full and fair development of republicanism removed, they having decided by a large majority that there should be a preamble to the constitution.

The assembly proceeded on Thursday, the

7th inst., to examine, article by article, the preamble drawn up by the committee.

Two different amendments were proposed, one of which, the first, was to substitute the principle for that of dogma, which was adopted.

The second was one proposed by M. Deville, which was intended as a keen satire on the policy of the government, or on Gen. Cavaignac in particular. It was to annex to the words "in the presence of God," the addition, "in a state of siege," &c. The amendments were rejected by large majorities.

The assembly goes on with the 8th paragraph on Monday next, as yesterday (Friday) and to-day (Saturday) are reserved for new arrangements and general business.

The paragraphs to be taken up on Monday, will involve certainly another, perhaps tedious, debate on socialism, as it seriously interferes with one of their most favorite subjects—the question of the *Droit du travail*.

The project has been put forth, and has been firmly seconded, and a petition thereupon presented to the national assembly, praying that body to raise funds to enable twenty thousand families, now unemployed in Paris, to establish themselves in the colony of Algeria.

It is not at all unlikely that the treasury, being empty, an effort may be made to raise funds for the object by formal subscription.

The *National*, which is considered the official organ of government, confirms, on Thursday, the account of despatches having been received at the ministry of foreign affairs from the minister at Berlin, of the acceptance by Austria of the mediation of France and England on the Italian question.

The *National*, however, modifies the satisfaction by adding, "we are not able to guarantee the perfect exactitude of the news, and we believe the government has not received a confirmation of it from Vienna." The *Constitutionnel* is less reserved on the subject in the discussion already noticed.

The only amendment passed was M. Beauchard's pledging the government to economy. It was very strongly opposed by the committee, but passed by a majority of fifty-eight. A scene of great confusion took place at its decision. Several members insisting upon open votes, others upon ballot. An amendment, proposed by M. Bacos, to add to the words, "if the republic has for basis family ties, property, and public order," those of "and labor created," an immense tumult ensued, which was only ended by the amendment being referred to a committee.

The *Moniteur* appeared on Thursday without the usual returns of the Bank of France. No explanation was given, and it was expected the delay would create uneasiness on the bourse.

Gen. Beaugrand, a distinguished officer under Napoleon, died on the 7th.

There have been several riots so serious that the authorities of one of the departments had petitioned the executive to place the department in a state of siege. It is stated that government are in full possession of a Louis Bonapartist plot, with ramifications at Lyons, and ten other places, and that they will put it down with a strong hand.

Louis Napoleon has announced himself as a candidate for the assembly in the department of the Seine.

It is said that conferences have been held between the monarchists and moderate republican party in the assembly, which it was expected will lead to a fusion of all in behalf of the republic. It is expected that the constitution will be voted by the end of October, and that the assembly will then be prorogued till December.

Much disturbance continues to prevail in the departments of France, nor is the government at ease respecting the tranquillity of the capital.

The greatest precautions, however, were being taken to meet all exigencies. In the commercial circles the intelligence of the acceptance of the Anglo French mediation by Austria, was not generally believed, though a prolongation of the armistice was expected. A letter from Toulon says, that in consequence of successive telegraphic despatches received there, an unusual movement was taking place.

All the disposable steamers were being got ready for sea, and prepared for the reception of troops and artillery. Four first class steamers were already under way, and it is confidently reported that they are intended to carry a brigade to Italy. The greatest activity prevails in the arsenal.

The *Constitutionnel* states that two regiments of the line, and a battery of artillery, returned from Algeria, would reinforce the brigade at Marseilles.

The *Observateur* states that the government entertained the intention of declaring the department of the lower Pyrenees in a state of

siege, in consequence of their resistance to the popular wish.

In the Paris assembly, yesterday, M. Bastide announced officially that Austria had accepted the proffered meditation of England and Spain. It was rumored in the assembly that a Bonapartist plot has been discovered.

GERMANY. — *Frankfort.* — Commercial affairs, which were improving, have at once received a check by the warlike tone of the diet, who, by a majority of seventeen, have refused to sanction the armistice which has been concluded between Prussia and Denmark.

As this was a direct violation of the authorized step which Prussia had taken, the minority resigned in a body, on the 5th inst.

The debate took place in a crowded assembly, and amid much excitement, on the motion that the national assembly decrees the stoppage of the military and other measures connected with the fulfilment of the conditions of the armistice. The numbers were ayes 338, noes 321—majority 17. For the motion upon the question subsequently put, that the national assembly resolves that the question, as to the stoppage of the fulfilment of the armistice, shall not be put to the vote until some resolution as to the armistice itself has been formed by the assembly, it was rejected by a vote of 244 to 230. The assembly broke up amid great tumult. The ministry met in council almost immediately afterwards, and, as before stated, resolved to resign in a body.

The city continued in a very disturbed state till a late hour at night.

Denmark and the Duchies.—Advices from Hamburg to the 6th inst., state that the provincial government of the Duchies of Schleswig and Holstein have refused to acknowledge the armistice concluded by Prussia, in the name of the German confederation.

The blockade of the Elbe and Lahda has been raised since the 5th, and the Prussian ports on the Baltic have by this time become free.

HUNGARY.—By accounts of later date from this quarter, we learn that the Croatian insurgents were in possession of Fiume, and had burnt New Moldavia. The band returned to Agnaur on the 20th ultimo, amid great rejoicing. Gen. Bechtold had sent a flag of truce to the insurgents at St. Thomas, but without effect.

NAPLES AND SICILY. — We have advices from Naples to the 28th ult. The English fleet was still at Castlemare and Naples. That of France, at Palermo. The decision of the Neapolitan government to send the expedition to Sicily had excited the most intense anxiety. Messina was, of course, expected to be the point of attack. The British admiral had given orders that no interruption should be offered in any way to the Neapolitan fleet.

The expedition to Sicily left Naples on the 30th ult. It was believed that they would meet with a warm reception, as all the adult population had armed the houses. The streets of Messina had been prepared for a determined defence, and the inhabitants had resolved, and were prepared, to blow up the city rather than surrender.

AUSTRIA. — By letters from Vienna, we learn that the joint mediation of England and France in the affairs of Italy and Austria, is accompanied by certain reserves that may possibly preclude its efficiency altogether.

IRELAND.—The general topic of conversation here is that relating to the special commission, which takes place in a few days at Clonmel; the parties against whom the Crown Solicitor considers he has a complete case, are Smith O'Brien, McManus, and the rebel peasantry.

He finds a difficulty in implicating Meagher in the Balingarry affair—in fact, he cannot get proof to show that he was there at all, and his only step to have him tried is by charging him with overt acts of treason in connection with the affair. One or two of the peasants have become approvers, and their depositions are in the hand of the crown, but it will take stronger proof than this to insure a conviction, in order that the crown may have the best of it.

The grand panel is to be selected from the petty jurors in those cases connected with the state trials.

We just observe that a Belfast correspondent writes us to say that Mr. Helpin Cole, secretary of the Irish confederation, who was imprisoned under the habeas corpus act, has been sent up, for what purpose we have not heard.

Poor Lord John Russell, who has been making a stolen visit to the Vice Regal Lodge, makes his exit to-morrow. He will be well able to talk glibly and forcibly on the affairs of Ireland, for he has, in the short space of a week, seen with his own eyes and heard with

his own ears the misrule of Ireland; but it was in Lord Clarendon's back parlor in the castle of Dublin, not in the wilds of Tipperary, the mountain districts of Kerry, or the poverty stricken localities of Galway.

By the way, many of our citizens yesterday and this morning are busy circulating a report that his lordship will endeavor to accomplish at least one good object by his visit. What is it? Why, the abolition of the Irish court, the only remains of monarchy which Ireland has for centuries possessed. Oh! how the tongue of O'Connell, were he alive, would descant upon this piece of whig statemanship and love for Ireland!

We learn by letter from Clonmel, dated Thursday evening, that the summonses for the special commission had just been served on the jurors, who were ordered to attend on the 21st inst., under the penalty of £200.

Perfect tranquility prevails throughout the country, and the weather continues favorable for harvest operations, though perhaps a higher degree of temperature would be desirable.

Later Intelligence by the Steamship America.—Rebellion in Ireland.—The intelligence from Ireland is of an intensely exciting character, the more so as it comes upon us entirely unexpected.

Intelligence from Clonmel to the 13th of September states that the real and long looked for rebellion has come at last, and that the people are rising in every quarter. The patriots are said to be posted in an almost inaccessible position at New Inn, near Carrick, on Kilmaothomas mountains, under the command of Doheny, the patriot leader.

In Waterford last night there was a general rising of the peasantry, who assembled on the commons, and marched to attack the police stations.

At Clonmel, on the 14th, several out-houses of the parsonage of the Protestant clergyman were burnt.

Her majesty's Third Royal Buffs came in to-day with twenty-eight of their men handcuffed, for shouting repeal and exhibiting a determination to join with the insurgents.

The insurgents have now encamped about seven miles from Clonmel, where they seize upon provisions, &c. belonging to the gentry around, roasting bullocks and sheep on iron gates, and pressing every body to join them.

At Glent Bower, some eight miles distant, the police were seeking refuge in the barracks when the patriots attacked them. A long fight ensued. Several of the insurgents were killed and a number of the police badly wounded. All the police subsequently fled from the outer stations, and awful and bloody scenes are expected to take place to night. The fight lasted a quarter of an hour.

Some of the insurgents wear the club uniform of '82, and have succeeded in capturing several pieces of cannon.

One of the main causes towards this unexpected outbreak of the Irish patriots, is believed to be the scathing, abusive and indiscriminate ridicule heaped upon them and their leaders by the English press, as well as a determination upon their part to rescue the state prisoners from their impending doom. The excitement is spreading like wild-fire throughout the whole island, and it is believed the rebellion will be general.

The Cork Examiner of the 13th publishes rumors of a rising at Waterford. At Portlaw the police barracks were attacked by a party of armed peasants but finally repelled after considerable loss on both sides. The barrack was occupied by about 10 police, commanded by constable O'Regan. In the struggle two police were shot and several of the patriots killed, and some seriously wounded.

It is not known whether the police were shot dead or only seriously wounded. "We give report," says the Examiner, "as it reached us, without being enabled to add any confirmation to it."

The bridge at Waterford, it was rumored, was blown up or otherwise destroyed, as was also the Grand Ferry bridge, which is about a mile from Waterford, on the road to Carrick.

P. S.—The arrival of the Youghal coach at 12 o'clock on the 13th, brought the troops from Youghal barracks, which were sent by steamers to the disturbed districts. They left for Cappoguin, and thence would go to the scene of the disturbances.

It is mentioned, as confirmatory of this movement of troops towards Waterford, that two detachments have received orders to hold themselves in immediate readiness to leave Cork garrison for Youghal and Middleton, to replace troops sent out. They may, it was supposed, have marched out of Cork before the 13th.

In Kilkenny there was a force of insurgents to the number of 4000, encamped on Aheny

Hill. The leaders are men of military experience. The peasantry are principally armed with pikes and regularly drilled in the use of that weapon.

The following succinct account reached us from Kilkenny:

Intelligence from Carrick and surrounding districts are much more decided and alarming to the government than anticipated. No doubt now remains of the fact of a patriot force having assembled and shown a spirit of the utmost determination. The main body of insurgents is said to be four thousand strong, and are encamped on Aheny Hill, in the county of Tipperary, on which are the slate quarries of this country. There seems to be no doubt that leaders of some military experience are in the camp, and that the peasantry are regularly drilled. They are chiefly armed with pikes; many have rifles.

The United States and the Court of Rome.—Dr. Martin, chargé d'affaires from the government of the U. States to the court of Rome, was recently introduced to his eminence the cardinal secretary of state, when he presented his credentials, and expressed the following sentiments, in compliance with official instructions from Washington:

"While I have the honor to present to your eminence my credentials as chargé d'affaires of the United States at the court of Rome, I consider it my first and most pleasing duty to assure you of the cordial friendship and high esteem, which the president and people of the United States entertain for the illustrious pontiff, whose reign has reflected so much splendor upon the holy see, as well as upon that ancient nation which has so often filled the world with its glory and with the admiration of its greatness.

"I must also say to your eminence, that the president and people of the United States have witnessed, with a lively satisfaction, the noble efforts of his holiness to ameliorate the condition of the people, whom heaven has confided to his government; efforts equally courageous and wise, generous and enlightened; which inspire the hope that so illustrious a pontiff will become an instrument, in the hands of Providence, for the establishment of true liberty, the only liberty that is practicable, that is, a liberty founded upon religion, order, and the moral and intellectual instruction of the people. May he who has recalled the exile into the bosom of his family, he who has accomplished so many glorious and useful reforms, begin to enjoy on earth the reward which is reserved in heaven for good actions. In *meriting* for him the gratitude of his people, these reforms have *won* for him the admiration of the whole world.

"I am happy to be the interpreter of such sentiments, and to assure your eminence that I shall be proud of the confidence with which I am honored by the president, if it afford me frequent opportunities of strengthening the good understanding which exists between the two governments, whose relations cannot but be mutually useful and agreeable."

The Holy See and the Court of Madrid.—"Yesterday," says the *Giornale Romano* of the 24th August, "his excellency, Martinez de la Rosa, with the members of the Spanish legation, repaired to the Quirinal palace, where he was introduced with the usual formalities into the apartments of the holy father. Having reached the throne after the accustomed ceremonies, he presented the royal letters by which her majesty, Isabella II, queen of Spain, accredits him as extraordinary ambassador to the holy see." A solemn *Te Deum* was sung at Rome, in thanksgiving for the establishment of amicable relations between the two governments.

Beatification and Canonization.—On the 28th of July, the Sacred Congregation of rites enacted two decrees, on the *validity of certain documents* respecting the beatification and canonization of the Venerable Benedict Joseph Labre, of the diocess of Boulogne, and the Venerable Germaine Cousin de Pibrac, of the diocess of Toulouse.

The Freeman's Journal.—The editor of this paper has endeavored, by repeated assertions of an extravagant and erroneous character, relative to an able work of Crétineau Joly, to draw us into a controversy with him upon the same subject. Under other circumstances we should be pleased to show the merits of Joly's publication; but as it is, we cannot consent to enter into a discussion with an individual, who is evidently insensible to the dignity, moderation and justice, which ought to guide the pen of a Catholic editor, and whose sole aim, to judge from the tone of his paper, is the triumph of rancorous denunciation and vulgar personality over the higher claims of reason and truth.

LITERARY NOTICES.

God and I; or a Week's Spiritual Retreat, containing Suitable Meditations for Christians in every State of Life. Translated from the French of Perè Berthier. By the Rt. Rev. Wm. Walsh, bishop of Halifax. N. York: E. Dunigan & Brother. Baltimore: John Murphy. 18mo. pp. 195.

The spiritual works of Father Berthier are remarkable for their tender piety and unction, not less than for the sound practical doctrine which they inculcate. These traits of his pen will be readily discovered in the very useful volume, just issued by Messrs. Dunigan and translated by the bishop of Halifax. It is a collection of meditations on the principal relations between man and his creator, and may be used with profit at all times, especially for the purpose of reviving in the Christian soul a proper spirit of fervor and zeal in reference to its spiritual welfare.

Shandy McGuire; or Tricks upon Travellers. By Paul Peppergrass, Esq. New York: E. Dunigan & Brother. Baltimore: John Murphy. 12mo. Part I.

We have received only the first part of this publication, and have read it with pleasure and profit. The incidents are of an amusing and interesting nature, and afford scope for the exercise of a variety of talent, for the description of scenery, the delineation of character, the narrative of facts, and the exposition of moral and religious truth. In all these departments the author evinces much ability. His book gives a considerable insight into the relations that exist between the Catholic people of Ireland and their Protestant oppressors; exhibiting in detail the workings of that cruel and relentless bigotry with which the latter have ever pursued their victims. Besides the fund of information imparted by this story, it is characterised in general by a sound Catholic tone and feeling, which gives it a decided superiority, in our opinion, over every other humorous production of the kind. It is a work that may be safely placed in the hands of any class of readers, whether young or old. In saying this, however, we may be permitted to add, that it is not without some blemishes in a literary point of view, and that one or two passages are calculated to produce erroneous impressions. We allude principally to the assertion of Ellen O'Donnell, p. 108, that "the church of Rome would not abate a single genuflection to purchase all the heretical kings of the earth." This expression we consider too strong. Communion under both kinds was anciently a very important part of discipline, and yet for grave reasons it gave way to communion under one kind; and, as Bossuet observes in his *Exposition* of Catholic doctrine, the re-establishment of both kinds might be ordained by the church, if the cause of peace and unity were more effectually promoted by it. How much more readily would she abate a genuflection, for the important cause of unity? In this matter we are to distinguish between the essential and the non-essential rites of the church. The former are the matter and form of the sacraments, the constituent parts of the holy sacrifice, instituted by our Saviour himself, as the channels of grace; the latter are rites which the church has adopted, according to circumstances of time and place, and which she is at liberty and disposed to alter, as circumstances may require. As the abatement of a single genuflection would not materially affect her ritual, we think that she would gladly consent to it, if she knew that it would accomplish so important and happy a revolution for society and religion, as the conversion of all heretical kings to the true faith. With this exception, particularly, we have been delighted with the perusal of the first part of Shandy McGuire, and have no doubt that the work will meet with an extensive sale. It has a fund of humor that cannot fail to amuse and interest the reader, while the information it conveys is valuable, and at the present time very opportunely placed before the public.